

MIRROR TO QADIANIYAT

Questions & Answers

Maulana Allah Wasaya



Translated by:
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Mirror to Qadiyaniyat

(Questions & Answers)

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KHATM E NUBUWWAT

Question No. 1: What is the meaning and importance of Khatm-e-Nubuwwat? State clearly the characteristics of this status in relation to the personality of the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam*.

Answer:

MEANING OF KHATM-E-NUBUWWAT

Allah started the chain of Prophethood with Hazrat Adam Alaih-i-Salam and it ended with the Holy Prophet Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam*. Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* is the last Prophet. There will be no Prophet after him. In the terminology of Shariah (Islamic law) having this faith is called the "Faith in Khatm-e-Nubuwwat".

THE IMPORTANCE OF FAITH IN KHATM-E-NUBUWWAT

Belief in Khatm-e-Nubuwwat is one of the basic and important articles of faith. From the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam*'s time to this day every Muslim has the belief that Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* is the last Prophet of God without any doubt.

- A: Hundred Ayahs of the Holy Quran and
- B: The Arabic Hadith (two hundred and ten Hadith) proves Khatm-e-Nubuwwat.
- C: The first consensus of Muslim opinion (Ijmah) took place on this issue.

So, Hazrat Maulana Syed Muhammad Anwar Shah Kashmiri (Rahmatullah Alaih) writes in his last book "Khatm-e-Nubuwwat" that:

Translation "And the first ever consensus of Muslim opinion was the consensus on the murder of Muslima Kazab. Its only reason was just his claim of Prophethood. The reverend Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet **SallAllah-o-Alaihi WA Aalihi Wasallam** came to know about his other evil doings later, as Ibne Khuldoon writes. And ages after ages there was always consensus on the infidelity, apostasy and killing of the claimer of Prophethood, and there was never debate on Nubuwwat Tashria or non-Tashria." (*Khatam-un-Nabiyeen P.67. Translation P.197*)

Hazrat Maulana Muhammad Idrees Kandhlvi (Rahmatullah Alaih) writes in "Mark-al-Khasam Fe Khatm-e-Nubuwwat Syed-ul-Nam **SallAllah-o-Alaihi WA Aalihi Wasallam**" that "The first consensus of Muslim opinion occurred on the issue that the claimer of Prophethood be killed" (*Ehtasab Qadianiyat v. 2 p.10*)

In all the battles that were fought for the safety of Islam during the life of Hazrat Muhammad **SallAllah-o-Alaihi WA Aalihi Wasallam** only 259 Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet **SallAllah-o-Alaihi WA Aalihi Wasallam**) were martyred (Rahmatal-il-Aalameen v.2 p.213 by Qazi Salman Mansoor Puri Rahmatullah Alaih). While in the first battle in Islamic history that was fought, in the reign of Hazrat Siddiq Akbar Razi Allah-o-Anho for the safety of Khatm-e-Nubuwwat faith 1200 Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet **SallAllah-o-Alaihi WA Aalihi Wasallam** and Tabaeen (Rahmat Ullah Alaihim) were martyred. (Of these 700 were the Quran Connors

(Hafiz) and scholars). (*Khatm-e-Nubuwwat Kamil p.304 part 3 by Mufti Muhammad Shafi*).

The major assets of the Holy Prophet's life were these valuable Sahaba (Razi Allah-o-Anhum Wa Razu An) who gave their lives for the safety of this faith. This highlights the importance of Khatm-e-Nubuwwat faith. In the following is the account of the martyrdom of one of these Sahabas (Razi Allah-o-Anhum Wa Razu An) Hazrat Habeeb bin Zain Ansari Khazraji Razi Allah-o-Anho:

”حبیب بن زید الانصارى الخزرجی هو الذى ارسله رسول
الله ﷺ الى مسيلمة بن الكذاب الحنفى صاحب اليمامة فكان مسيلمة اذا
قال له اتشهد ان محمدا رسول الله قال نعم واذا قال اتشهد انى رسول
الله قال انا اصم لا اسمع ففعل ذلك مرارا فقطعه مسيلمة عضوا عضوا
فمات شهيدا.“

“The Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* sent Hazrat Habeeb bin Zaid Ansari Razi Allah-o-Anho to Muslima Kazab, who belonged to Banu Haneefa tribe of Yamama. Muslima Kazab asked Hazrat Habeeb Razi Allah-o-Anho “do you testify it that Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is the messenger of God?” Hazrat Habeeb Razi Allah-o-Anho replied, “Yes”. He further asked “do you testify it that I am also the messenger of God?” Hazrat Habeeb Razi Allah-o-Anho replied that “I am deaf. I cannot hear you”. Muslima continued to ask the question again and again and his reply was always the same. Muslima cut the parts of his body one by one. At last Hazrat Habeeb Bin Zaid's Razi Allah-o-Anho whole body was cut into pieces and he was martyred”.

It shows that how the Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* were touchy in the matter of Khatm-e-Nubuwwat. There is another account of one of the Tabaeen (successors to the Holy Prophet's *SallAllah-o-Alaihi WA Aalibi Wasallam* companions)“Hazrat Abu

Muslim Khulani (Razi Allah-o-Anho) whose real name is Abdullah bin Thob, is that holy man for whom God made fire ineffective, as was the case with Hazrat Ibrahim Alaih-i-Salam that fire set by Namrood became flowers for Ibrahim Alaih-i-Salam. He was born in Yeman. He accepted Islam during Holy Prophet's *SallAllah-o-Alaibi WA Aalibi Wasallam* lifetime, but he could not get the opportunity to be present before the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*. In the last days of Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* there appeared a false claimer of Prophethood (Aswad Ansi) in Yeman. He forced people to have believe in him. He also sent for Hazrat Abu Muslim Khulani Razi Allah-o-Anho and asked him to believe in his Prophethood. Hazrat Abu Muslim did not accept it. He asked, 'do you have faith in the Prophethood of Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*'? Hazrat Abu Muslim replied in the affirmative. At this Aswad Ansi set a horrible fire and put Hazrat Abu Muslim (Razi Allah-o-Anho) in it. But God made the fire ineffective and he came out of it without any harm. The incident was so strange that Aswad Ansi and his companions were bewildered. His friends suggested him 'to banish him, otherwise your followers will have no faith in you'. So, he was banished from Yeman. After leaving Yeman, there was only one refugee, Madina. So he set off with the intention of meeting the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*. But when he reached Madina he came to know that the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* has passed away. Now Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) was the caliph. Hazrat Abu Muslim (Razi Allah-o-Anho) started saying prayer behind a pillar in Masjid-e-Nabvi. Hazrat Umar (Razi Allah-o-Anho) was sitting there. When he saw a stranger saying prayer, he came near him. After he said prayer, Hazrat Umar (Razi Allah-o-Anho) asked him "from where you have come?" 'From Yeman', he replied. Hazrat Umar (Razi Allah-o-Anho) at once asked, 'God's enemy

(Aswad Ansi) put our friend into fire and the fire had no effect on him. How Aswad Ansi treated him afterwards? Hazrat Abu Muslim (Razi Allah-o-Anho) said, 'his name is Abdullah bin Thob'. Hazrat Umar's intelligence at once worked and he asked, 'I put you under oath to tell me whether you are not the same person?' Hazrat Abu Muslim (Razi Allah-o-Anho) replied, 'yes'. In love and happiness he kissed his forehead and took him to Hazrat Abu Bakr (Razi Allah-o-Anho) and made him sit between Hazrat Abu Bakr (Razi Allah-o-Anho) and himself. Hazrat Umar (Razi Allah-o-Anho) said 'thanks God that before my death God gave me the opportunity to see the person to whom Allah Almighty treated like Hazrat Ibrahim. (Alaih-e-Salam). (*Hulya tul Aulya p.129 v.2 Tehzeb v.6 p.458. Tareekh Ibn Asaker p.315 v.7 Jehan Deeda p.293 and Terjuman-us-Sunnah p.341, v.4*).

HONOUR OF THE STATUS OF KHATM-E-NUBUWWAT

In the Holy Quran 'Rab-ul-A'lamin' (the Lord of the universe) has been used for God, 'Rahmatal-el-A'lamin' (merciful to the universe) has been used for Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. In the same way 'Zikral-el-A'lamin' (invocation of God's name) has been used for the Holy Quran and 'Hudal-el-Aalameen' (guidance for the whole universe) has been asked for Baitullah. It proves not only universality of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*, but also proves the speciality of Holy Prophet's *SallAllah-o-Alaihi WA Aalibi Wasallam* being the last Prophet. Because all the other Prophets before Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* were sent by God in their particular regions and for specific nation and time period. With the coming of Hazrat Muhammad

SallAllah-o-Alaihi WA Aalibi Wasallam God made the whole universe one unit for his Prophethood.

As God is the 'Lord' (Rab) for the whole universe, in the same way Hazrat Muhammad **SallAllah-o-Alaihi WA Aalibi Wasallam** is 'Prophet' for the whole universe. This is the honour and speciality only for Hazrat Muhammad **SallAllah-o-Alaihi WA Aalibi Wasallam** one of the six features that the Holy Prophet **SallAllah-o-Alaihi WA Aalibi Wasallam** described for himself is that:

“ارسلت الى الخلق كافة وختم بي النبيون”

“I have been sent as prophet for all the creatures and this chain of Prophethood comes to an end with me.” (*Mishqat p.512 Chapter Fazail Syed-ul-Mursaleen. Muslim v.1 p.199 Kitabul Masajid*).

Hazrat Muhammad **SallAllah-o-Alaihi WA Aalibi Wasallam** is the last Prophet. His Ummah is the last Ummah. His **SallAllah-o-Alaihi WA Aalibi Wasallam** Qiblah is the last Qiblah (Bait-Ullah Sharif). The Book that was revealed to Him **SallAllah-o-Alaihi WA Aalibi Wasallam** is the last Divine Book. All these specialities are related with the status of Khatm-e-Nubuwwat and the personality of the Holy Prophet **SallAllah-o-Alaihi WA Aalibi Wasallam** as well. So, because of Holy Prophet's **SallAllah-o-Alaihi WA Aalibi Wasallam** seal of Prophethood Quran and Bait Ullah got the honour of being called 'Zikral-e-Alamin' and 'Hudalel A'lamin' respectively. And Holy Prophet's **SallAllah-o-Alaihi WA Aalibi Wasallam** Ummah was declared to be the last Ummah, as the Holy Prophet says:

“انا آخر الانبياء وانا آخر الامم”

“I am the last Prophet and you are the last Ummah” (*Ibne Maja p.297*).

Hazrat Allama Jalal-Ud-Din Sayuuti writes in his famous book, *Khasais-ul-Kubra*, that to be the last Prophet is the feature specialized only for the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam*. (see v.2 pp.193, 197, 284).

In the same way Allama Syed Muhammad Anwar Shah Kashmiri (Rahmat Ullah Alaih) writes: to be the last of all the Prophets is due to the particular excellence and features of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* personality.” (*Khatam-un-Nabiyeen Urdu p.187*)

Question No. 2: God says:

ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين

Explain this Ayat in the manner that the issue of Khatm-e-Nubuwwat becomes clear. Write the names of any five books written on this subject.

Answer:

ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين و كان الله بكل شيء عليما.

Explanation of the Khatam-un-Nabiyeen Ayah

The Ayat says “Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is not the father of anyone of your men, but the Messenger of Allah, and the Seal of Prophets; God has knowledge of everything.” (*Sura Ehزاب: 40*)

CONTEXT OF THE REVELATION

The context of the Ayat is that before the Prophethood of Hazrat Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam* the Arabs were involved in many false rites. One of the rites was that an adopted child was considered to be a real son in each and every matter. He was called son and in matters of inheritance and marriage, he was taken as a real son. As in case of death of real son or if the son divorces his wife, the son's wife is unlawful for the father. He cannot marry her afterwards. In the same manner the Arabs used to take the ex-wife of the adopted son unlawful for the father of the adopted son.

This custom consisted of many evil things, for example, the mixing of lineage, to make an unlawful person the lawful heir, to declare a lawful thing unlawful for one self, etc.

Islam's basic purpose is to make the world free from illogical rites and customs. So Islam naturally tried to root out such an evil. It adopted two ways to get the aim saying and action. On the one hand it was said:

”وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ.“

“Neither has He made your adopted sons your son in fact. That is your own saying, the words of your mouths; but God speaks the truth, and guides on the way” (*Sura Ebzab: 4,5*)

The purpose was that an adopted son should not be a part of lineage and should not be considered eligible for inheritance. Moreover, in matters of lawfulness and unlawfulness they should not be treated like real sons. To declare such custom unlawful it was ordered that the custom of adopting children be abandoned. So, it was said in the Ayah that while calling the adopted child, the name of the

father should be attached with his name. Before revelation of the Holy Quran Hazrat Zaid Bin Harithah was Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* slave after setting him free Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* adopted him. So, all the people, including the Sahaba (Razi Allah-o-Anhum Wa Razu An) began to call him "Zaid bin Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*", according to the tradition of the Arabians. Hazrat Abdullah bin Umar (Razi Allah-o-Anho) says that after the revelation of this Ayah, they started calling him 'Zaid bin Haritha' instead of 'Zaid bin Muhammad'. The companions of the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* abandoned the custom after the revelation of this Ayah. But because it is not easy to root an evil custom out easily, so God made the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* root this custom out practically with his own hands. So, when Hazrat Zaid (Razi Allah-o-Anho) divorced his wife, Bibi Zaneb Razi Allah-o-Anha, due to family dispute, God made the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* marry her, so that the evil practice is abolished forever. It was said:

”فلما قضى زيد منها وطراً زوجنكها لكي لا يكون على المؤمنين حرج في
ازواج ادعياءهم“

“So when Zaid had accomplished what he would of her, then we gave her in marriage to thee (Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*), so that there should not be any fault in the believers, touching the wives of their adopted sons.” (*Sura Ehzab: 37*)

As soon as the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* married Hazrat Zaneb (Razi Allah-o-Anho), there was much uproar in Arabia that the Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* married the wife

of his son. In response to the objections and taunts of people, the concerned Ayah was revealed, i.e.:

ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين

“Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is not the father of anyone of your men, but the messenger of Allah, and the Seal of Prophets; God has knowledge of everything”.

It has been told in this Ayah that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is not the father of any man, so he is not father of Hazrat Zaid (Razi Allah-o-Anho). In this way Holy Prophet's *SallAllah-o-Alaihi WA Aalibi Wasallam* marriage with Hazrat Zaid's (Razi Allah-o-Anho) ex-wife is lawful and commendable. So, to taunt Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* in this connection is foolishness. To negate their claim it was sufficient to say that Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* is not father of Hazrat Zaid (Razi Allah-o-Anho), but to negate it on the ground of exaggeration it was said that ‘Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is not the father of any of your men’. So, to accuse such a personality of marrying the wife of his son is crookedness and malignancy. All of His *SallAllah-o-Alaihi WA Aalibi Wasallam* sons died in their childhood. They could not be called ‘men’. That is why it is said in the Ayah that ‘not father of any of your men’. The purpose of the revelation of this Ayah is to reply the objections of the infidels and the hypocrites and to show the acquittal and greatness of the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam*. Then it is said in the Ayah”

ولكن رسول الله وخاتم النبيين

“but the messenger of Allah, and the Seal of Prophets”

EXPLANATION OF SEAL OF PROPHETS

Its translation and explanation should be according to the Holy Quran. The root of the word 'Khatim' has been used in the Holy Quran in seven places:

1. "God has set a seal on their hearts (2:7)
ختم الله على قلوبهم
2. "and sets a seal upon your hearts" (6:46) ختم على قلوبكم
3. "and set a seal upon his hearing and his heart" (45:23)
ختم على سمعه وقلبه
4. "Today we set a seal on their mouths," (36 : 65)
اليوم نختم على افواههم
5. "But if God wills, He will set a seal on your heart" (42:24)
فان يشاء الله يختم على قلبك
6. رحيق مختوم (83:25)
7. ختامه مسك (83:26)

If we look at those seven references in their context, we come to know that the common thing in all these places is that 'Khatim' stands for closing or sealing a thing in such a way that nothing could enter it or could be drawn out it. For example, in the first Ayah what is meant by it that God has set a seal on their hearts? It means that infidelity cannot come out of their hearts, nor true faith can be entered in their hearts. ختم الله على قلوبهم

Now if we translate the concerned Ayah, 'Khatam-un-Nabiyeen', according to the above explanation it means that after the Prophethood of Hazrat Muhammad *SallAllahu-Alaihi WA Aalibi Wasallam* God has closed and set a seal

on the chain of Prophethood in such a way as no Prophet can be expelled from it, nor a new Prophet can become a part of Prophethood. But the Qadianies do not accept this translation.

Explanation by the Prophet

Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam

”عن ثوبان رضى الله عنه قال : قال رسول الله ﷺ انه سيكون في امتي كذابون ثلاثون كلهم يزعم انه نبي وانا خاتم النبيين لا نبي بعدى.“

“Hazrat Soban (Razi Allah-o-Anho) relates that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* says that ‘thirty liars will appear in my Ummah. Everyone of these will say that he is a Prophet, while there is no doubt that I am the last Prophet, there will be no Prophet after me” (*Abu Dawood p.127 v.2 Tirmizi p.45 v.2*)

In this Hadith the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* himself explained ‘Khatam-un-Nabiyeen’ by saying ‘La Nabi Ya Badi’.

While explaining this Ayah, Hafiz Ibne Kaseer (Rahmatullah Alaih) quotes some sayings of the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*. After it he writes some lines that are very beneficial for our faith. These are:

“In His Book God and the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* in his sayings (Hadith Matwater) have informed as that there will be no Prophet after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam*, so that people may know that whoever claims Prophethood afterwards will be very false, slanderer, mischievous, cunning, be into error and will lead others into error. No matter he poses having good habits and shows marvels.”

Explanation by the Sahaba (Razi Allah-o-Anhum Wa Razu An)

What was Sahaba (Razi Allah-o-Anhum Wa Razu An) and Tabaeen's point of view concerning Khatm-e-Nubuwwat? And for what 'Khatam-un-Nabiyeen' stood for them? For this the third part of 'kitab Khatm-e-Nubuwwat kamil' by Hazrat Mufti Muhammad Shafi should be read. In the following is given the opinion of just two Tabaeen (Rahmat Ullah Alaihim). In his great Tafseer Imam Abu Jaffar Ibn Jareer Tabri (Razi Allah-o-Anho) quotes a tradition from Hazrat Fatada (Razi Allah-o-Anho) while explaining 'Khatam-un-Nabiyeen':

“عن قتادة ولكن رسول الله وخاتم النبيين اى آخرهم.”

“There is a tradition from Hazrat Fatada (Razi Allah-o-Anho) that while explaining this Ayah he said ‘and but He *SallAllah-o-Alaihi WA Aalibi Wasallam* is God's messenger and Khatam-un-Nabiyeen, i.e. He *SallAllah-o-Alaihi WA Aalibi Wasallam* is the last Prophet.

In his Tafseer Dur Mansoor Sheikh Jalaluddin Sayuuti (Rahmatullah Alaih) copies the same saying of Hazrat Fatada (Razi Allah-o-Anho) with reference to Abdul Razaq and Abd bin Hameed and Ibn Aby Hatim. (Dur Mansoor p.204 v.5). Like Quran and Hadith this saying has also revealed that 'Khatam-un-Nabiyeen' means 'the last Prophet'. Is there any detail of 'Tashrei', 'Gher Tashrai', 'Brozi' or 'Zilli' Prophet?

“ولكن نبينا خاتم النبيين”

Moreover, Sayuuti (Razi Allah-o-Anho) has copied in Dur Mansoor with reference to Abd bin Hameed the tradition of Hazrat Hasan (Razi Allah-o-Anho) that:

“عن الحسن فى قوله و خاتم النبيين قال ختم الله النبيين بمحمد ﷺ و كان آخر من بعث.”

“Explaining the Ayah about ‘Khatam-un-Nabiyeen’ Hazrat Nasan (Razi Allah-o-Anho) says that the chain of Prophethood came to an end with Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* and so He *SallAllah-o-Alaihi WA Aalibi Wasallam* became the last of all the ‘Prophets’ (*Dur Mansoor p.204 v.5*)

After such weighty explanations is there need of any doubt? Is there room for ‘Broozi’ or ‘Zilli’ type of explanations.

KHATAM-UN-NABIYEEN AND LEXICOGRAPHERS

If we ignore the explanations of Quran, Hadith and the explanations and opinion of Sahaba *SallAllah-o-Alaihi WA Aalibi Wasallam* and Tabaeen (Rahmat Ullah Alaihim), and depend on the lexicon of Arabs, even then the result is the same. In both the cases, it will mean “Aakhrun Nabiyeen” (the last Prophet) and “the one who made an end to the chain of Prophethood”. If we see deeply then we know that the gist of both the meanings is the same, that is Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is the last of all the Prophets and no Prophet will appear after him *SallAllah-o-Alaihi WA Aalibi Wasallam*. In Roohul Maani, it is written clearly:

”و الخاتم اسم آلة لما يختم به كالطابع لما يطبع به فمعنى خاتم النبيين الذى ختم النبيون به وما له آخر النبيين.“

“And ‘Khatim Bilfateh’ is the name of instrument which is used for sealing. So, ‘Khatam-un-Nabiyeen’ will mean “the person with whom the chain of Prophethood comes to an end and the result of this meaning is that He *SallAllah-o-Alaihi WA Aalibi Wasallam* is the last Prophet”. (*Roobul Maani p.32. v.22*).

While explaining the same word Allama Muhammad Mauroof Bch Mullah Jewan (Rahmatullah Alaih) writes in his Tafseer Ahmadi that “

”والمآل على كل توجيه هو المعنى الآخر ولذلك فسر صاحب المدارك قراءة عاصم بالآخر وصاحب البيضاوي كل القرائين بالآخر.“

It is evident from the passages of both the books – Roohul Maani and Tafseer Ahmadi – that there might be two meanings of ‘Khatim’, but the resultant meaning of the both is the same, that is ‘the last of all the Prophets’. That is why Baizaavi (Rahmatullah Alaih) made no difference between the two and explained the word ‘Akhirun Nabiyeen’ (the last of all the Prophets). The role of all these major lexicographers is not just that they collected all the meanings of the word, ‘khatim’, but they also told us explicitly about the concerned Ayah that the only possible meaning of this Ayah could be that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is He Who made an end to the chain of Prophethood and that He *SallAllah-o-Alaihi WA Aalibi Wasallam* is the last Prophet.

Only God, the knower, knows well that how much books on Arabic dialect and lexicon have been written by this time. We do not need to assemble all these nor it is possible. In the following we are referring to some of the most authentic and the most trusted books. We want to show that how the lexicographers take the words, Khatim Bilfateh and Bilkesr.

(1) **Mufredat-al-Quran**

This is a very important dictionary of Quran. Sheikh Jalaluddin Sayuuti (Rahmatullah Alaih) writes in ‘Etqan’ that in lexicography no other book is better than this one. About the concerned Ayah it is written in the book “*وخاتم النبیین لانه ختم النبوة ای تممها بمجيئه.....*” (*Mafreda te Raghib p.142*)

“The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* is called ‘Khatam-un-Nabiyeen’ because He *SallAllab-o-Alaihi WA Aalibi Wasallam* ended the Prophethood, i.e. because of His *SallAllab-o-Alaihi WA Aalibi Wasallam* coming the Prophethood came to an end.”

(2) Al-Mehhum La Binel Saeeda

About this book Allama Sayuuti (Rahmatullah Alaih) says that this is one of the books on which one can trust concerning the Quran. It is written in the book:

“وخاتم كل شئ وخاتمته عاقبته وآخره از لسان العرب.”

“Khatim and ‘Khatima’ mean the result and the end of a thing.

(3) Lisan-al-Arab

It is a famous dictionary in Arabian and non-Arabian countries. It says:

“خاتمهم وخاتمته: آخرهم عن اللحياني ومحمد ﷺ خاتم الانبياء عليه وعليهم الصلوة والسلام.”

(Translation) (*Lisan-al-Arab* p.25 v.4)

It has been explained here that whether it is ‘Bilkesr’ or ‘Bilfateh’ in both the cases the meaning of ‘Khatam-un-Nabiyeen’ and ‘Khatam-un-Nabiyeen’ would be the same – Aakherul Nabiyeen and Akherul Ambia (the last of the Prophets)

(4) Tajul Aroos

It says:

“ومن اسمائه عليه السلام الخاتم والخاتم وهو الذى ختم النبوة بمجيئه”

“Khatim Bilkesr and Khatim Bilfateh are among the names of the Holy Prophet *SallAllab-o-Alaibi WA Aalihi Wasallam* and Khatim is the person with whom Prophethood comes to an end.”

(5) Gamoos

“والخاتم آخر القوم كالخاتم ومنه قوله تعالى وخاتم النبيين اى آخرهم.”

“Khatim Bilkasr and Bilfateh mean the last in a nation, and in the same meaning God says ‘Khatam-un-Nabiyeen’ – the last of the Prophets”.

Here the word ‘nation’ has been added.

These are some of the examples from a multitude. Its only purpose to depict is that according to the Arabian lexicographers the only possible meaning of ‘Khatam-un-Nabiyeen’ is ‘Aakherul Nabiyeen (the last of the Prophets). Moreover, the meaning of the word ‘Khatim’ cannot be otherwise than the ‘last’ and ‘the one who ends’.

Summary

In this Ayah, the word 'Khatam-un-Nabiyeen' has been used for Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. According to Quran and Hadith and the 'Tafseer' of Sahaba (Razi Allah-o-Anhum Wa Razu An) and Tabaeen (Rahmat Ullah Alaihim) the only meaning of the word is 'the last Prophet'. Moreover, the learned lexicographers have also proved that there cannot be other meaning of the word except 'that last one'. Even Mirza Qadiyani himself uses the word in the meaning of 'last' "no other girl or boy was born to my parents after me, and I was 'khatimul Aulad' (the last of the issues) for them." (*Taryaq al Qulub* p.158. *Khazain* p.479 v.15)

THE NAME OF BOOKS ON KHATM-E-NUBUWWAT SUBJECT

On this holy subject, dozens of books have been written by the great scholars of the Ummah: The names of ten of these books are as follows: -

- (1) "Khatm-e-Nubuwwat Kamil"

(Compiled by Mufti Muhammad Shafi (Rahmatullah Alaih)

- (2) "Maskel Khatim Fe Khatme Nubuwwat Sayedul Anam", including Ehtasab Qadianiat Volume-2

(Compiled by Maulana Muhammad Idrees Kandhelvi (Rahmatullah Alaih)

- (3) "Aqeedatul Ummat Fe Maani Khatm-e-Nubuwwat"

(Compiled by Allama Khalid Mehmood (Rahmatullah Alaih)

- (4) "Khatm-e-Nubuwwat Quran Ki Roshni Main"

(Compiled by Maulana Sarfraz Khan Safdar (Rahmatullah Alaih)

(5) "Felsafa Khatm-e-Nubuwwat"

(Compiled by Maulana Hifzur Rehman Seuharvi (Rahmatullah Alaih)

(6) "Masala Khatm-e-Nubuwwat Ilm Wa Aql Ki Roshni Main"

(Compiled by Maulana Muhammad Ishaq Kandelvi (Rahmatullah Alaih)

(7) "Khatm-e-Nubuwwat"

(Compiled by Professor Yousaf Saleem Chishti (Rahmatullah Alaih)

(8) "Khatam-un-Nabiyeen"

(Compiled by Maulana Muhammad Anwar Shah Kashmiri (Rahmatullah Alaih). Translated by Maulana Muhammad Yousaf Ludhyanvi (Rahmatullah Alaih).

(9) "Alamgeer Nubuwwat"

(Compiled by Maulana Shamsul Haq Afghani (Rahmatullah Alaih)

(10) "Aqeeda Khatm-e-Nubuwwat"

(Compiled by Maulana Muhammad Yousaf Ludhyanvi (Rahmatullah Alaih) (also including in Tohfa-i- Qadianiat V-1)

Question No. 3: Many Ayahs and the Ahadiths prove 'Khatm-e-Nubuwwat'. Explain any three of these Ayahs and Ahadiths here.

Answer:

Ayahs concerning Khatm-e-Nubuwwat

- 1- “هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله.”
(Saf: 9)

“It is He *SallAllah-o-Alaihi WA Aalibi Wasallam* who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion.”

Note: The only way to be higher than other religions is only through the fact that God has made it obligatory to believe in the ‘revelation’ and Prophethood of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* and believing in the revelations and Prophethood of other Prophets is subordinate to it, and it was possible only if the apostleship of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* should be the last one and believing in Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* should also include believing in all the previous prophets. Suppose, there had been any other prophet after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*, it would have been obligatory to believe in him. In this case believing in the Revelation and Prophethood of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* would have been subdued. Moreover, in spite of having faith in the Prophethood of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* if a person does not believe in this new Prophet (after Hazrat Muhammad

SAW) he would be considered an infidel. This new Prophet will be the Prophet of the time and not Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* (May God forgive)

2-

”و اذ اخذ الله ميثاق النبيين لما اتيكم من كتاب و حكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به و لتنصرنه.“

(Al-Imran: 81)

“And when God took compact with the Prophets: “That I have given you of Book and Wisdom; then there shall come to you a ‘Messenger’ confirming what is with you – you shall believe in Him and you shall help Him.”

The Ayah explains clearly that Annunciation of the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* will be the last one. In the Ayah two words are worth-noting- “ميثاق النبيين” and “ثم جاءكم”. The first word reveals that a promise has been taken by all the Prophets concerning Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. The second word is used when there is a thing that will happen later and there is distance of time between a particular time and the time of the occurring of the thing that will happen in future. It means that the Annunciation of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* will be the last of all the Prophets and that will be after some interval that is why the age before Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is called ‘Fatarat’:

3 - “We have sent you not, except to the entire mankind, good tidings to bear and warning”

”و ما ارسلناك الا كافة للناس بشيرا و نذيرا.“ (Saba : 28)

4 - “Say: ‘O mankind, I am the messenger of God to you all”

“قل يا أيها الناس انى رسول الله اليكم جميعا.” (Aaraf : 158)

Both the Ayahs reveal that without any exception Hazrat Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam* has been sent to the whole mankind, as He *SallAllab-o-Alaihi WA Aalibi Wasallam* himself says

“انا رسول من ادركت حيا و من يولد بعدى.” (Kinzul Amal v.11 p.404. Hadith No.31885. Kharaise Kubra p.88 v.2)

“I am God’s messenger for him to whom I find in my life and for him also who is born after me.”

Therefore, these Ayahs show that there cannot be any other Prophet after Hazrat Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam* and that till Dooms Day He *SallAllab-o-Alaihi WA Aalibi Wasallam* is the Prophet of the time. Had there been any other Prophet after Hazrat Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam*, it would have been obligatory to have faith in his revelation and to consider him a God-sent messenger, otherwise salvation would not have been possible (May God forgive)

5- “وما ارسلنك الا رحمة للعالمين.” (Sure Ambia : 107)

“We have not sent you, save as a mercy unto all beings”

Note: It means that to have faith in Hazrat Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam* is enough for everyone’s salvation so, if there had been another Prophet after Him *SallAllab-o-Alaihi WA Aalibi Wasallam* it would have been obligatory for his ummah to have faith in the new Prophet’s revelation and Prophethood, with this faith the salvation would have been impossible. But all this is contradictory to ‘mercy for all beings’, because in this case Hazrat Muhammad *SallAllab-o-Alaihi WA*

Aalibi Wasallam does not remain the prophet of the time.
(May God forgive)

6-

“اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام ديناً.”

(*Sura Maida: 3*)

“Today I have perfected your religion for you, and I have completed my blessing upon you, and I have approved Islam for your religion”

Note: Every Prophet brought religious commandments keeping in with his age, before Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*, the situation and demands of time were changing rapidly. That is why all the Prophets gave good tidings of the coming Prophet, till the appearance of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. The religion was completed with the Revelation. So, believing in the revelation and Prophethood of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* includes also belief in all the previous Prophets. That is why it has been said, “I have completed my blessing upon you”. So there cannot be any other Prophet, nor there can be Revelation. That is why a Jew said to Hazrat Umar (Razi Allah-o-Anho) that “If this Ayah (verse) had been revealed on us, we would have declared the day as Eid day.” (Al-Bukhari). The Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* remained alive for 81 days after the revelation of this Ayah (Maurifal Quran p.41 v.3) and during this time nothing was revealed concerning ‘Halal’ and ‘Haram’ (lawful and unlawful) He *SallAllah-o-Alaihi WA Aalibi Wasallam* is the last Prophet and the book revealed to him *SallAllah-o-Alaihi WA Aalibi Wasallam* is the complete and last one.

7-

”يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ مِنْ قَبْلُ.“

(*Al-Nisa : 136*)

O believers, believe in God and His Messenger and the Book He has sent down on His Messenger and the Books which He sent down before”

Note: This Ayah proves explicitly that we have been ordered to believe in the Prophethood and revelation of Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* and the revelation and Prophethood of all the other Prophets before him *SallAllab-o-Alaihi WA Aalihi Wasallam*. If there had been another Prophet after Him *SallAllab-o-Alaihi WA Aalihi Wasallam*, it would have been obligatory to believe in him. So, there cannot be another Prophet after him.

8-

”وَالَّذِينَ يُؤْمِنُونَ بِمَا نَزَّلَ إِلَيْكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ. أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.“

(*Sura Baqara 4-5*)

“Who believe in what has been sent down to you and what has been sent down before you, and have faith in the hereafter; those are upon guidance from their Lord and those are the ones who prosper”.

9-

”لَكِنَّ الرَّاَسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا نَزَّلَ إِلَيْكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ. أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.“

(*Sura Nisa : 162*)

“But those among them who are well-grounded in knowledge, and the believers, believe in what has been revealed to you and what was revealed before you”

Note: Both the Ayahs and dozens of such Ayahs in the Holy Quran reveal clearly that we have been ordered to have faith in the revelations and Prophethood of Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* along with faith in the revelation and Prophethood of the Prophets who appeared before Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* and in these commandments there is no reference to any future prophet.

10 - “انا نحن نزلنا الذكر و انا له لحفظون.” (Sura Hijer: 9)

“It is We Who have sent down the remembrance, and We watch over it”

Note: In this Ayah God has promised. He Himself would take care of the Holy Quran. No one can make addition and deletion of even a single dot in the Holy Quran till the day of Judgment. In the same way all the commandments will hold and there will be no ‘Shariah’ (religious law) that cancel it. In short, the promise of the safety of the words and meaning of Quran has been made. It proves that there will not be any Prophet after him *SallAllab-o-Alaibi WA Aalibi Wasallam*.

Note: These Ayahs that prove ‘Khatm-e-Nubuwwat’ have been presented as a proof, otherwise there are hundred such Ayahs that prove ‘Khatm-e-Nubuwwat’. For more detail can be seen “Khatm-e-Nubuwwat Kamil” by Hazrat Maulana Mufti Muhammad Shafi (Rahmatullah Alaih).

The Hadith concerning Khatm-e-Nubuwwat

Hadith No.1:

”عن ابى هريرة رضى الله عنه أن رسول الله ﷺ قال مثلى و مثل الأنبياء من قبلى كمثل رجل بنى بنيانا فأحسنه و أجمله الا موضع لبنة من زاوية من زواياه فجعل الناس يطوفون به و يعجبون له و يقولون هلا وضعت هذه اللبنة قال فأنا اللبنة و أنا خاتم النبيين.“

(*Sahib Bukhari: Kitabal Munaqeb p.501 v.1*) (*Sahib Muslim p.248 v.2*)

“Hazrat Abu Hurairah (Allah be pleased with him) relates that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* said”

“The example of me and the example of Prophets earlier those me is like the example of a most beautiful palace constructed by a man. The man left the blank space for a brick in one of its corners. People went around it and were surprised to look at its matchless beauty and exclaimed that why the brick was not inlaid in there. The Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* said: “I am that (corner’s last) brick and I am the last of the Prophets”

Hadith No.2:

”عن أبي هريرة رضي الله عنه ان رسول الله ﷺ قال فضلت على الانبياء بست اعطيت جوامع الكلم ونصرت بالرعب واحللت لي الغنائم وجعلت لي الارض طهورا ومسجداً وارسلت الى الخلق كافة وختم بي النبيون.“

“Hazrat Abu⁵ Hurairah (Razi Allah-o-Anho) relates that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* said: I have been given the honour of excellence over other Prophets in six matters: (1) I have been bestowed with comprehensive words; (2) I have been supported through awe; (3) booty has been made lawful for me; (4) the whole earth has been made a mosque and a means of purification for me; (5) I have been sent as a Prophet for the whole humanity; (6) the chain of Prophets has come to an end with me.”

”وكان النبي يبعث الى قومه خاصة وبعث الى الناس عامة.“

Hadith No.3:

”عن سعد بن ابى وقاص رضي الله عنه قال قال رسول الله ﷺ لعلي انت مني بمنزلة هرون من موسى الا انه لا نبي بعدي.“

(*Sahib Bukhari, p.633, v.2*)

Hadith “و في رواية المسلم أنه لا نبوة بعدى .”
(*Sahib Musilm*, P.278, V.2)

“Hazrat Saad bin Abi Waqas (Razi Allah-o-Anho) relates that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* said to Hazrat Ali (Razi Allah-o-Anho) ‘you have the same relation with me as Haroon Alaih-i-Salam had with Moses (Peace Be Upon Him), (but the difference is that) there will be no Prophet after me” and there is a tradition in Muslim which says “there is no Prophethood after me”

Hazrat Shah Waliullah (Rahmatullah Alaih) writes in his “Azalatel Khafa that:

“فمن المتواتر: أنت مني بمنزلة هارون من موسى”

“One of the ‘Matwater’ Hadith (the Hadith that is transmitted by an unbroken chain of reliable narrators) says that the Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* said to Hazrat Ali (Razi Allah-o-Anho) “you had the same relation with me as Haroon Alaih-i-Salam had with Moses Alaih-i-Salam. (Azalatul

Khafa, v.5, p.444)

Hadith No.4:

“عن ابى هريرة يحدث عن النبى ﷺ قال كانت بنو اسرائيل تسوسهم الانبياء كلما هلك نبى خلفه نبى وانه لا نبى بعدى وسيكون خلفاء فيكثرون.”

(*Sahib Bukhari*, v.1, p.491)(*Sahib Muslim*, v.2, p.126)(*Masnad*, v.2, p.297).

“Abu Hurairah (Razi Allah-o-Anho) relates that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* said that Prophets themselves led Bani Israel. After the death of a Prophet, another Prophet took his place. But there shall be no prophet after me. However, there shall be caliphs and they shall be many.”

Note: Gher Tashreei Prophets (Prophets without a new 'Shariat') were sent down that revised the Shariat of Moses Alaih-i-Salam, but there are no such Prophets after Hazrat Muhammad *SallAllah-o-Alaibi WA Aalihi Wasallam*.

Hadith No.5:

”عن ثوبان رضى الله عنه قال قال رسول الله ﷺ انه سيكون في امتي كذابون ثلاثون كلهم يزعم انه نبي وأنا خاتم النبيين لا نبي بعدى.“

(*Abu Dawood, v.2, p.127*)(*Tirmizi v.2, p.45*)

“Hazrat Thauban (Razi Allah-o-Anho) relates that Hazrat Muhammad *SallAllah-o-Alaibi WA Aalihi Wasallam* said, ‘there shall appear 30 liars in my Ummah. Each one of them will say that he is a prophet. The fact is that I am the last of all the Prophets. There shall be no Prophet of any kind after me.’”

Hadith No.6:

”عن أنس بن مالك رضى الله عنه قال قال رسول الله ﷺ ان الرسالة و النبوة قد انقطعت فلا رسول بعدى ولا نبي.“

(*Tirmizi, v.2, p.51*)(*Masnad, v.3, p.267*)

“Hazrat Ans (Razi Allah-o-Anho) relates that Hazrat Muhammad *SallAllah-o-Alaibi WA Aalihi Wasallam* said: ‘Risalat’ and ‘Nubuwwat’ have been terminated; so, there shall be no ‘Rasool nor a ‘Nabi’ after me.’”

Hadith No.7:

”عن ابى هريرة رضى الله عنه انه سمع رسول الله ﷺ يقول نحن الآخرون السابقون يوم القيامة بيد أنهم أوتوا الكتاب من قبلنا.“

(*Sahib Bukhari, v.1, p.120*)(*Sahib Muslim, v.1, p.282*)

“Hazrat Abu Hurairah (Razi Allah-o-Anho) relates that Hazrat Muhammad *SallAllah-o-Alaibi WA Aalihi Wasallam* said: ‘We are the last (Ummah) but will precede all

on the day of Judgment. The difference is that the Book was given to them before us.”

Hadith No.8:

”عن عقبة بن عامر قال قال رسول الله ﷺ لو كان نبي بعدى لكان عمر بن الخطاب.“

(*Tirmizi, v.2, p.209*)

“Uqba bin Aamir (Razi Allah-o-Anho) relates that Allah’s messenger *SallAllah-o-Alaihi WA Aalihi Wasallam* said, ‘if there could ever be a Prophet after me, Umar bin Khatab (Razi Allah-o-Anho) would have been such”

Hadith No.9:

”عن جبير بن مطعم رضى الله عنه قال سمعت النبي ﷺ يقول أن لى أسماء، أنا محمد، وأنا أحمد، وأنا الماحى الذى يمحوا الله بى الكفر، وأنا الحاشر الذى يحشر الناس على قدمى، وأنا العاقب، والعاقب الذى ليس بعده نبي.“

(*Mishqat, p.515*)

“Hazrat Jubair bin Mutam (Razi Allah-o-Anho) says that the Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* said, ‘certainly there are some names for me; I am Muhammad, I am Ahmad, I am Mahi, the obliterator as God shall blot out infidelity through me, and I am ‘Hashir’, the gatherer of people who shall be resurrected at my feet and I am Aaqib, the last to come as there shall be no Prophet after me.”

In this Hadith there are two words that prove his *SallAllah-o-Alaihi WA Aalihi Wasallam* being the last Prophet. One is ‘Al-Hashir’ (gatherer of people). Hafiz Ibn Hair writes:

”اشارة الى انه ليس بعده نبي ولا شريعة فلما كان لا أمة بعد امته لأنه لا نبي بعده، نسب الحشر اليه، لأنه يقع عقبه.“

(*Fathul Bari, v.6, p.557*)

“This is a reference towards the fact that there shall be neither any Prophet nor any ‘Shariat’ after him *SallAllah-o-Alaibi WA Aalibi Wasallam*. So, when there is no Ummah after his Ummah, and no Prophet after Him, therefore, resurrection has been related to Him and resurrection shall certainly be held after his arrival.”

The Prophet’s *SallAllah-o-Alaibi WA Aalibi Wasallam* second name is Al Aaqib (the last to come). The word is explained in the Hadith itself (no Prophet after Him *SallAllah-o-Alaibi WA Aalibi Wasallam*).

“الذى ليس بعده نبي”

Hadith No.10:

“بعثت أنا والساعة كهاتين” (Muslim, v.2, p.406)

“I and resurrection have been sent like these two fingers”

These ‘Ahadith’ reveal that the arrival of the Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* is a sign that the resurrection is near and that there shall be no Prophet till the resurrection. Imam Qartabi (Rahmatullah Alaih) writes:

“وأما قوله بعثت أنا والساعة كهاتين فمعناه أنا النبي الاخير فلا يلينى نبي آخر، وإنما تلينى القيامة كما تلى السبابة الوسطى وليس بينهما اصبع أخرى وليس بينى وبين القيامة نبي.”

(Al-Tazkirah fi Ahwal-ul-Mauta, p.711)

“And Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* says that ‘I and Resurrection have been sent like these two fingers’. It means that ‘I am the last Prophet and there shall be no Prophet after me; there is resurrection after me; just as the forefinger is next to the middle one with no finger between them..... similarly no Prophet shall come between me and the resurrection”

Allama Sindhi (Rahmatullah Alaih) writes in Hashia Nasai

”التشبيه فى المقارنة بينهما، أى ليس بينهما اصبع اخرى كما أنه لا نبى بينه ^{صلوات} وبين الساعة.“

(*Hashiah Sindhi on Nasai: v.1, p.234*)

“The simile brings out the fact that just as there is no finger in between the two, in the same way there is no Prophet in between Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* and the Resurrection.”

Consensus of Muslim opinion on Khatm-e-Nubuwwat.

Imam Ghazali (Rahmatullah Alaih) says in “Al Iqtasad” that:

”ان الأمة فهمت بالاجماع من هذا اللفظ و من قرائن أحواله أنه أفهم عدم نبى بعده أبدا و أنه ليس فيه تاويل و لا تخصيص فمنكر هذا لا يكون الا منكر الاجماع.“

(*Al-Iqtasad Fe Al ataqad, p.123*)

“Certainly there is consensus of Muslim opinion in the meaning of the word Khatam-un-Nabiyeen – that it means that neither there will be any Nabi (Prophet) nor any “Rasool” (Messenger) after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. There is consensus that there is no need of elucidation and reinterpretation of the word and the denier of this “Ijma (consensus) is in fact denier of Ijma.”

Hazrat Mulla Ali Qari (Rahmatullah Alaih) writes”

”و دعوى النبوة بعد نبينا صلى الله عليه وسلم كفر بالاجماع.“

(*Sharah Fiqqah Akbar, p.202*)

“To claim Prophethood after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is infidelity by ‘Ijma’ (consensus of Muslim opinion)”

Tawatur (having numerous chains of narrators) on Khatm-e-Nubuwwat

While explaining the Ayah Khatam-un-Nabiyeen Hafiz Ibn Kaseer writes:

”وبذلك وردت الأحاديث المتواترة عن رسول الله ﷺ من حديث جماعة من الصحابة رضى الله عنهم.“

(*Tafseer Ibne Kaseer: v.3, p.493*)

“There is ‘Ahadith Matwatra’ of the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* narrated by large number of Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam*)”

Allama Syed Mehmood Aaloosi writes in *Tafseer Roohul Maani*:

”وكونه ﷺ خاتم النبيين مما نطق به الكتاب و صدعت به السنة و أجمعت عليه الأمة فيكفر مدعى خلافه و يقتل ان اصر.“

(*Roohul Maani, v.22, p.41*)

“Holy Prophet’s *SallAllah-o-Alaihi WA Aalibi Wasallam* being the ‘Khatam-un-Nabiyeen’ (the last of the Prophets) is a fact over which the Quran is positive and the Hadith has clarified them beyond doubt and on which there is consensus of Muslim opinion. So, the person who believes contrary to it will be declared an infidel; if he insists, he should be given capital punishment”

So it is clear now that the verses from the Holy Quran and the unbroken chain of ‘Matwater’ Ahadith prove ‘Khatm-e-Nubuwwat. Moreover, there has been consensus of Muslim opinion on it in every age.

Question No. 4: What distortion Mirzais make in the meaning of 'Khatm-e-Nubuwwat'? State a brief but comprehensive Qadiani stand along with its reply?

Answer:

KHATAM-UN-NABIYEEN & THE QADIANI GROUP

After the explanation of the word 'Khātām-un-Nabiyeen' Qadiani viewpoint is given on it. They say: "Khatam-un-Nabiyeen means the seal of Prophet" i.e. first Prophethood was bestowed by God, but now Prophethood will be bestowed by following Hazrat Muhammad *SallAllāh-o-Alaihi WA Aalihi Wasallam*. If one follows the Holy Prophet *SallAllāh-o-Alaihi WA Aalihi Wasallam* one will become Prophet. (*Haqeeqatul Wahi*, p.97. *Khazain*, v.22, pp.30, 100)

In our opinion this stand of Qadiani group is totally based on falsehood, evil, infidelity, distortion, lie, fraud, etc. At this occasion Hazrat Maulana Mufti Muhammad Shafi (Rahmatullah Alaih) challenged the Qadianies. He says "if Mirza Sahib and his followers have any glimpse of truth, they should prove from Arabian lexicon and Grammar that 'Khatam-un-Nabiyeen' means that 'Holy Prophet's *SallAllāh-o-Alaihi WA Aalihi Wasallam* makes Prophets'. Present even a single example from multitude of lexicons or show the words of a single lexicographer in this connection. I am confident that the whole Qadiani class including their 'prophet' will not be able to prove anything. Mirza Qadiani himself set the criteria for the 'Tafseer' of Qurān in which he gives first priority to Quran, then to Hadith and then to the sayings of the Sahaba (Razi Allāh-o-Anhum Wa Razu An) (*Roohani Khazain*, v.6, pp.17 18). Was it just for show? If not, then prove the explanation of

‘Khatam-un-Nabiyeen’ with the help of any one Ayah of the Quran or to bring even a single Hadith in favour of this explanation. Even to bring a ‘Zaeef Hadith’ (poor Hadith) to prove it and if you are unable to prove it (and you can never prove it), bring the saying of a ‘Sahabi’ or ‘Tabee’ that proves such a meaning of ‘Khatam-un-Nabiyeen’.

CHALLENGE

O Mirzai class and its leading persons! If there is any truth in your claim and if you have any sense of honour, bring a witness to your explanation. If the combined effort of the whole class presents a single verse from the Holy Quran or a single Hadith, though ‘Zaeef’, or the saying of any ‘Sahabi’ or ‘Tabee’ that proves the meaning of ‘Khatam-un-Nabiyeen’ is that the seal of Hazrat Muhammad *SallAllāh-o-Alaihi WA Aalihi Wasallam* bestows Prophethood, I am ready to give cash prize for it. But I proclaim openly that with their best efforts the whole class can bring nothing to prove their stance. The fact is that the verses of the Holy Quran and the sayings of the Holy Prophet *SallAllāh-o-Alaihi WA Aalihi Wasallam* and the explanations of Sahaba (Razi Allāh-o-Anhum) and Tabaeen (Rahmat Ullāh Alaihim), Arabian lexicography and Grammar prove that the meaning of ‘Khatam-un-Nabiyeen’ that Mirza drew are false and distorted.” (Khatm-e-Nubuwwat Kamil).

THE REASONS OF REFUTATION OF QADIANI TRANSLATION

1. The very first thing is that this meaning is quite contrary to Arabian idiom and usage, otherwise ‘Khatimul Qom’ should mean the person whose seal makes or causes nations. In the same way ‘Khatimul Muhajareen’ should also mean in the same sense and so on.

2. In his book ‘Azala Awham’, p.614; Roohani Khazain’, v.3, p.431. Mirza Ghulam Ahmad Qadiani himself

translates the word, 'Khatam-un-Nabiyeen', as 'the one who is the last in the chain of Prophets'.

3. Here is given just one example:

"A girl was born with me whose name was Jannat. First she came out of womb. I followed her. After me no girl or boy was born to my parents and I was 'Khatim Aulad' (last in the chain of children)" (*Taryaqal quloob*, p.157; *Roohani Khazain*, v.15 p.479)

If 'Khatim Aulad' means that he was the last child of his parents and no child was born to them afterwards, then the translation of 'Khatam-un-Nabiyeen' would mean that after Hazrat Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam* there was not any type of 'Zilly, Brozi, Tashrei or Gher Tashrei' Prophet.

If, on the other hand, 'Khatam-un-Nabiyeen' means that the seal of Hazrat Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam* makes or causes Prophets, then 'Khatim Aulad' would mean that 'the seal of Mirza Qadiani would cause children to be born to his parents. In such a case with the seal of Mirza Qadiani, his mother would continue to bear children.

4. The stance of Qadiani class is that since Hazrat Muhammad's *SallAllab-o-Alaihi WA Aalibi Wasallam* time to Mirza Qadiani's time, there had been no Prophet. Mirza Qadiani himself writes"

"In this Ummah much was revealed to me and many hidden things were opened to me. In this Ummah I am the only person who has been bestowed with so much share in this respect. Many holy men 'Abdal' and 'Aqtab' have passed before me. They were not bestowed with so much a share. That is why only I was selected to be called a Prophet (Nabi) and the others were not entitled to it." (*Haqeeqatul Wahi*, p.391. *Roohani Khazain*, v.22, p.406).

The passage shows that in the past 1400 years, Prophethood was bestowed only to Mirza Ghulam Ahmad. After Mirza Qadiani there is 'Khilafat' among Qadianies (nor Prophethood). In this way with the seal of Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* Prophethood was bestowed only to Mirza Qadiani. So, Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* is 'Khatimun Nabi' and not 'Khatam-un-Nabiyeen' (because to only one person Prophethood has been bestowed. May God forgive).

5. If 'Khatam-un-Nabiyeen' means 'the seal of Prophets' and that the Prophethood is bestowed with Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam*'s seal, then he *SallAllab-o-Alaibi WA Aalibi Wasallam* stands 'Khatim' for the future Prophets. So, he *SallAllab-o-Alaibi WA Aalibi Wasallam* will not be 'Khatim' for the Prophets from Adam Alaih-i-Salam to Christ Alaih-i-Salam (May God forgive). In this sense the interpretation is contradictory to Quranic meaning.

6. When Mirza Ghulam Ahmad Qadiani followed Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* he became Prophet (Nabi). (This is the Qadiani interpretation). It is also wrong in the light of Mirza's own writing" "Now in accordance with the Ayah

واما بنعمة ربك فحدث that by making me enter the third step, God bestowed me with the blessing which was not because of my efforts, but it was bestowed to me while I was in the womb." (*Haqeeqatal Wahi*, p.67 *Roohani Khazain*, v.22, p.70)

To the seal of Prophets just Mirza Qadiani was selected because he followed Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam*. But this reference shows that he was blessed not because he followed Hazrat Muhammad

SallAllah-o-Alaibi WA Aalibi Wasallam but he was blessed while he was in the womb of his mother. In this way what is the use of interpreting 'Khatam-un-Nabiyeen' as the seal of Prophets?

Question No. 5: Write comprehensive note on concocted terms like 'Zilly' and 'Broozy' Nabi?

Answer:

ZILLY AND BROOZY

'Zilli' means Shadow, as one can say that Mirza Qadiani was Satan's shadow. 'Brooz' means that a being appears instead of another one, as one can say that Mirza Qadiani appeared as satan. 'Halool' means transmigration, i.e. the spirit of one enters other's being, as one can say satan's spirit transmigrated in Mirza Qadiani's being. 'Tanasekh' means that after the death of a person, his being appears in the shape of another person in the next birth; as one can say that Mirza Qadiani was personification of satan.

Qadiani belief is that Mirza Ghulam Ahmad Qadiani was a 'Zilly Nabi' and that because he followed Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* he became his *SallAllah-o-Alaibi WA Aalibi Wasallam* 'Zilli'. It means that he was united with Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* and his *SallAllah-o-Alaibi WA Aalibi Wasallam* being is Mirza Qadiani's being, as he writes in Khutba Ilhamia, p.177; Khazain v.16, p.258.

Mirza Bashir Ahmed, Mirza Qadiani's son writes: "It means that the 'promised Christ' (Mirza Qadiani) is not separate to Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*. He is the same who will appear in Broozy

shade..... in this way is there any doubt in the fact that God sent Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* (Mirza Qadiani) again to Qadian.” (*Kalmatal Fasl*, p.105. By Mirza Bashir Ahmed)

According to Qadiani faith, it was pre-ordained that Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* would reappear in the world. First time He *SallAllah-o-Alaihi WA Aalibi Wasallam* appeared in Mecca in the shape of Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* and the second time he appeared in the ‘Broozi’ form of Mirza Qadiani. It means that the spirit of Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* with all the excellences of Prophethood appeared again in the ‘Broozi’ form of Mirza Qadiani (May God forgive).

He writes, “And know that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* was sent in the fifth millennium (6th century A.C) in the same way He *SallAllah-o-Alaihi WA Aalibi Wasallam* was sent at the end of 6th millennium (13th century Hijrah) in the Broozi’ form of the promised Christ (Mirza Qadiani) (*Roohani Khazain*, v.16, p.270)

“There are two Annunciations of the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam*. In other words, Holy Prophet’s *SallAllah-o-Alaihi WA Aalibi Wasallam* being again sent to the world was promised and the promise was fulfilled in the form of the promised Christ (Mirza Qadiani). (*Tobfa Goledia*, p.163; *Roohani Khazain* v.17, p.149).

By using such terms as ‘Zilly’ and ‘Broozi’ Mirza Ghulam Ahmed Qadiani deceived Muslims and in the guise of these words he was in fact blasphemous against Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* He writes, “God is one and His Prophet, Muhammad *SallAllah-o-Alaihi*

WA Aalibi Wasallam is one and He **SallAllab-o-Alaibi WA Aalibi Wasallam** is 'Khatimul Ambia' and no Prophet will appear after him **SallAllab-o-Alaibi WA Aalibi Wasallam** except the 'Broozi' one..... As when you see your face into the mirror, you are not two persons but one, though it appears to be two. Here the difference is of 'Zilli' (shadow) and the real" (*Kashtie Nooh, p.15; Khazain v.19, p.16*)

Here Mirza Qadiani is naked with all his infidelity. What does he mean by saying it that he is 'Broozi' Muhammad **SallAllab-o-Alaibi WA Aalibi Wasallam**? He means that when you want to look at Hazrat Muhammad **SallAllab-o-Alaibi WA Aalibi Wasallam** in mirror, the reflection in fact is of Mirza Ghulam Ahmad. Both are the one. Keeping aside the evil and crookedness, I want to say that false Prophethood of Mirza Qadiani is erroneous on principles because:

1- "Being the shadow of God, the Holy Prophet **SallAllab-o-Alaibi WA Aalibi Wasallam** has the same resemblance to Him as a reflection of mirror resembles to its original. And he (Hazrat Muhammad **SallAllab-o-Alaibi WA Aalibi Wasallam**) has the reflection of God's features – life, knowledge, will, power, the listner, the seer, etc....." (*Surma-e-Chashem Aaria, pp.271-272 Roohani Khazain, v.2, pp.224*)

2- The being of Hazrat Umar (Razi Allah-o-Anho) was in fact 'Zilly' being of Hazrat Muhammad **SallAllab-o-Alaibi WA Aalibi Wasallam** (*Aiyamel Sulab, p.39; Roohani Khazain, v.14, p.265*)

3- "Khalifa in fact is 'Rasool's (messenger's) Zilli (Shadow)" (*Roohani Khazain, v.6, p.353*)

Has any Qadiani courage to say that Hazrat Muhammad **SallAllab-o-Alaibi WA Aalibi Wasallam** is God and

Hazrat Umar (Razi Allah-o-Anho) and the caliphs (Khalifa) are Prophets and Messenger (May God forgive) whether Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* will become 'Zilly' God and then real God? Whether Hazrat Umar (Razi Allah-o-Anho) and other Caliphs after becoming 'Zilly Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*' will become Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* in the real sense? The answer to these questions is in the negative. So, if Mirza Qadiani is proved, as he himself says, 'Zilly' Prophet, even then he will not be a true and real Prophet, but just a dummy and false 'Nabi'.

A Hadith says "(Muslim) King is God's shadow on earth." Whether the king becomes God or his being becomes God's being? In fact 'Zilly' and 'Broozi' are deceptive terms.

Question No. 6: What is the religious meaning and status of 'Wahi', 'Ilham' and 'Kashf'. Also explain that how the Qadianies have distorted these terms and what the reply of these is?

Answer:

Wahih

In the terminology of 'Shariat' (divine law) Wahi (Revelation) is the Divine words which are sent to a Prophet through an angel. It is particular with only Prophets. If, on the other hand, this revelation is directly on heart, it is 'Ilham' (Inspiration). Medium of an angel is not necessary. 'Ilham' is often revealed on holymen. If 'Ilham' is through a dream, it is called 'virtuous dream'. Common good doers and people having true faith may have true dreams. According to lexicon 'Ilham', 'Kashf' and true dreams are 'Wahi'. Quran says: "كما قال تعالى وان الشيطان ليوحون الى اوليائهم." (Inam:

121)

"وكذلك جعلنا لكل نبي عدوا شيطيين الانس والجن يوحى بعضهم الى بعض زخرف القول غرورا."

(Inam: 112)

but in 'Shariat' the word 'Wahi' is associated only with Prophethood. In the Holy Quran 'Wahi' is also applied to stanic temptations. Here the word, 'Wahi' is in keeping with lexicon (dictionary):

"The satans inspire their friends to dispute with you" But generally the word, 'Wahi', is not applicable to stanic temptations.

Ilham

If a good and virtuous thing or thought is inspired in heart, without any apparent mean, it is 'Ilham' (inspiration). If

knowledge is got through senses, it is sensuous perception. If knowledge is poured into heart by Allah without using senses and reason, it is 'Ilham' 'Ilham' depends on divine grant and one's faith, as is described in Hadith. Though in its meaning 'Kashf' (manifestation) is also 'Ilham', but 'Kashf' is related more with senses and 'Ilham' is related more with heart.

Kashf

If some thing from the hidden world is unveiled it is 'Kashf'. After 'Kashf' the veiled thing becomes apparent. Qazi Muhammad Aala Thanvi (Rahmatullah Alaih) writes "The unveiling depends on purity of heart and saintliness. The brighter the heart is, the more will be the unveilings. We should know that though unveiling of hidden things depend on the cleanliness of heart but it is not always necessary" (*Istalabat Alfa noon*, p.1254).

As a virtuous dream is lesser in value than 'Ilham' in the same way 'Ilham' is lesser in value than 'Wahi'. As there is less ambiguity in 'Ilham' than virtuous dream, in the same way 'Ilham' is ambiguous as compared to 'Wahi'. The detail can be seen in Hazrat Kandhelvi (Rahmatullah Alaih)'s *Ehtasab Qadianiat*, v.2.

TERMINATION OF 'WAHI' FOR PROPHETS

After Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* 'Wahi' that was meant for Prophets was terminated. In this connection the explanation by the religious scholars is as follows:

1- Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) said at the death of Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*:

”اليوم فقدنا الوحى ومن عند الله عز وجل الكلام، رواه ابو اسماعيل الهروى فى دلائل التوحيد.“

(*Kinzul A'amal*, v.5, p.7 Hadith No.18760)

“Today we have neither ‘Wahi’ nor any command from God”

2- Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) said:

“قد انقطع الوحي وتم الدين او ينقص وانا حي. رواه النسائي بهذا اللفظ
معناه في الصحيحين.”

(*Al-Riazal Nazerath*, V.1, P.98)

“Wahi” has been terminated now and God’s religion is complete. Whether harm to the religion will start in my life?”

4- Hazrat Ans (Razi Allah-o-Anho) relates that after Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* death one day Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) said to Hazrat Umar (Razi Allah-o-Anho) ‘Let us go to see Hazrat Umme Amen (Razi Allah-o-Anho) because Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* also used to go to see her’. Hazrat Ans (Razi Allah-o-Anho) says that the three of them went there. Hazrat Umme Amen (Razi Allah-o-Anho) began to weep to look at them. Both of them said to her: ‘Umme Amen’ only that thing is better for Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* which God has determined for his *SallAllah-o-Alaibi WA Aalibi Wasallam* destiny. She replied:

“قد علمت ما عند الله خير لرسول الله ﷺ ولكن ابكى على خبر السماء
انقطع عنا.”

(*Kinzul Aamal*, V7, P.225. Hadith No. 18734.
Muslim, v.2, P.291)

“I also Know it that only that is better for him *SallAllah-o-Alaibi WA Aalibi Wasallam* which is better in God’s eyes. But I weep because the heavenly news have been terminated”

5- Allama Qartabi says:

“لأن بموت النبي صلى الله عليه وسلم انقطع الوحي-“

(*Mawahib Ladnia*, P.259)

“because after Holy Prophet’s *SallAllab-o-Alaibi WA Aalibi Wasallam* death, ‘Wahi’ has been terminated.

6- For the person who claims that he receives ‘Wahi’ (after Hazrat Muhammad’s *SallAllab-o-Alaibi WA Aalibi Wasallam* death, Allama Ibn Hijr Meccy (Rahmatullah Alaih) writes:

“ومن اعتقد وحيًا بعد محمد ﷺ كفر باجماع المسلمين.“

with reference from ‘Khatm-e-Nubuwwat, P. 322. by Hazrat Mufti Muhammad Shafi (Rahmatullah Alaih)

“After Hazrat Muhammad’s *SallAllab-o-Alaibi WA Aalibi Wasallam* death if a person follows any other ‘Wahi’, he is an infidel, according to the consensus of the Muslim opinion”

The Qadiani group not only distorts ‘Kashf’, ‘Ilham’ and ‘Wahi’ but also makes deception. They believe in the continuity of ‘Wahi’ for Mirza Qadiani. So, they have published Mirza Qadiani’s so called ‘Wahi’ under the title. ‘Tazkirah’, in spite of the fact that ‘Tazkirah’ is the name for Quran.

As the Ayah reveals :

“كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ.“

(*Abs: 11-14*)

“In these Ayahs (verses) Quran has been called ‘Tazkirah’. If the Qadianies had called their book as ‘Quran’, there would have been much roar among Muslims. So, they stole the uncommon name for the Holy Quran and labeled it on collection of their so-called ‘Wahi’. On the first page of ‘Tazkirah’ is the topic: “Tazkirah, i.e. Divine ‘Wahi’ and true

dreams and manifestations of the promised Christ (Mirza Qadiani)".

The Qadianies consider that the Divine "Wahi" is continuous for Mirza Ghulam Ahmad Qadiani. The 'Tazkirah' comprises 818 pages. There is no doubt in it that having such faith is sheer infidelity. In the following is given some of the thousands of sentences in which Mirza Qadiani claimed receiving 'Wahi'

1- As I have said many times that the 'Kalam' (Holy verses) that I relate is absolutely and certainly from God, as Quran and Bible are from God. I am God's 'Zilly' and 'Broozy' Prophet. It is obligatory for Muslims to follow me in religious matters and to consider me the Promised Christ" (*Tohafatul Nadwah .p.7; Roohani Khazain, v. 19, p.95*)

2- The Divine 'Wahi' that is revealed to me includes such words as 'Rasool' (Messenger) 'Mursel' and 'Nabi'. It occurred not once but hundreds of times. Then how it can be true that such words are not included. Even previously these words were used in abundance. And in Braheen Ahmedia, which was published around 22 years ago, these words are not less. Here are some of the Divine words published in Braheen Ahmedia:

“هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله.”

Consult Braheen Ahmedia. Here the humble (Mirza) has been called 'Rasool' (Messenger)" (*Majmooya Ishtaharat, v.3, p.431; Aik Ghalety ka Azala, p.2; Roohani Khazain, v.18, p.206*)

3- "In this Ummah much was revealed to me and many hidden things were opened to me. In this Ummah, I am the only person who has been bestowed with so much share in this respect. Many holy men, 'Abdal' and 'Aqtab' have passed before me. They were not bestowed with so much share of the blessing. That is why only I was selected to be called a 'Nabi' (Prophet) and the others were not entitled to

it.” (*Haqeeqatul Wahi*, p.391 *Roohani Khazain*, v.22, p.406)

4- “And as I believe in the verses of the Holy Quran in the same way, I also believe in the ‘Wahi’ that is very evident, that was revealed to me. Its truth became clear to me because of continuous signs. And while standing in ‘Bait Ullah’ I swear that the Divine ‘Wahi’ that is revealed to me are the words of the very God who revealed His Words to Moses Alaih-i-Salam, Christ Alaih-i-Salam and to Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. (*Aik Ghaliti Ka Azala*, p.18. *Roohani Khazain*, v.18, p.210 *Majmooya Ishtaharat*, v.3, p.435)

5- How can I reject the continuous ‘Wahi’ that was revealed to me. I have faith in the Divine ‘Wahi’ as I have faith in the ‘Wahi’ revealed to other Prophets” .(*Haqeeqatul Wahi*, p.150, *Roohani Khazain*, v.22, p.154)

6-

“جاء في ائيل واختار وادار اصبعه واشاره ان وعد الله اتي، فطوبى لمن وجدو راي.”

(*Haqeeqatul Wahi*, p.103, *Roohani Khazain*, v.22, p.106)

“A’ail came to me and he selected me. He gave a moment to his finger in a circle and indicated that God’s promise has been fulfilled. So, congratulation to him who finds it. (Here God has named Jabrael as ‘A’ail, because he comes again and again”

7- “And God is revealing so much signs for me that if these had been revealed in Noah’s time, the people would not have drowned”

(*Haqeeqatul Wahi*, p.137 -*Roohani Khazain*, v.22, p.575).

According to Islamic faith, the special feature of Prophets had been that they were innocent. Mirza Qadiani also claimed innocence:

8-

“ما انا الا كالقرآن وسيظهر على يدي ماظهر من الفرقان.”

(Tazkirah; p.674)

“I am like Quran and very soon, I will reveal what was revealed in ‘Furqan’ (that distinguishes between the truth and falsehood).

The Holy Quran is Muslim’s holy Book about which Mirza’s followers also consider that nothing can be changed in it. Mirza Qadiani likens his holiness to that of the Holy Quran.

9- “نحن نزلناه و انا له لحافظون.” (Tazkirah, 107, 4th

edition, Rabwah)

“We have descended him and we ourselves will safeguard him”

In fact this is Quran’s verses to which after minor change, Mirza Qadiani used it for himself. He wants to say that as nothing wrong can be done to Quran and as God Himself is responsible for its safety, in the same way, he is free from all sins because God is responsible for his parity.

10- “وما ينطق عن الهوى ان هو الا وحي يوحى.”

(Tazkirah, p.378, 394)

“And he does not speak out of his own desire. It is ‘Wahi’ that is revealed to him”

All the religious scholars and saints are agreed that after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* Prophethood has been terminated and that there can be no Prophet afterwards. So, the person who after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi*

Wasallam claims Prophethood is apostate and has nothing to do with Islam. However, there are certain parts and excellencies of Prophethood which are bestowed to Holy men and saints of the Ummah. These include 'Kashf', 'Ilham', true dreams and miracles or wonders. These things still exist, but no one can be called a Prophet because of these. Believing in 'Kashf' and 'Ilham' is not obligatory. Faith depends on Holy Quran and Sunnah. Even Prophet's dream is 'Wahi' (Bukhari). But a saint's dream or 'Ilham' is not justification to follow him. After a Prophet's dream it is lawful to slaughter and kill an innocent. But it is not the case with the dream of a saint. So, a saint's 'Ilham' or 'Kashf' does not provide logic in any religious matter. Its example is like that if a person has the qualities of a King, it does not mean that he is a king or necessarily will become King. So, if such a person claims that he is a King, the result will be that he will be arrested. In the same way if a person has one or two characteristics of Prophethood in him, it does not mean that he will be granted Prophethood on the other hand, if he claims Prophethood, he will be considered an apostate and a rebel to Islam.

”عن ابي هريرة قال سمعت رسول الله ﷺ يقول لم يبق من النبوة الا
المبشرات.“

(Al-Bukhari, v.2, p.1035)

“Hazrat Abu Hurairah (Razi Allah-o-Anho) relates that the Messenger **SallAllah-o-Alaibhi WA Aalihi Wasallam** of God has said ‘O people! No element of Prophethood survives now except the good dreams” (Bukhari and Muslim)

The result of the Hadith is that Prophethood has come to an end and 'Wahi' has been terminated. However, one element of Prophethood – true dreams – survive that are dreamt by Holy men. A Hadith in Sahih Bukhari says” “A

true dream is the 46th part of Prophethood.” (*Second Hadith of Bukhari*).

A doubt and its nullification

It is strange that after so much clear sayings of the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*, the Mirzais are staunch followers of Mirza Qadiani. After so much evident things, they should have followed the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*. But the irony is that there is continuous increase in their blasphemy and in distortion of facts.

In the above Hadith, it has been clearly told that Prophethood has been terminated. But the Qadianies are happy that the very Hadith proves the continuity of Prophethood. How strange it is. They say that because one part or element of Prophethood survives, it proves the continuity of Prophethood. It is up to the men of reason to decide whether it is proper to call part a whole. In this age of science and philosophy a claimer of Prophethood does not differentiate between part and whole. If he is right then the part of prayer like ‘Allah hu Akbar’ and the part of ‘Wazu’ like washing hands should be taken for the whole prayer and whole ‘Wazu’ respectively. One word, Allah, should be taken for the complete ‘Azan’. So, if part is considered whole, then a single brick should be taken for a house. What a Prophethood! If a brick cannot be called a house, the forty sixth (46th) Part of Prophethood – true dreams – cannot be called Prophethood. As far as the example of water is concerned, a drop is called water as water of a sea is also called water, is a fallacy. It is modern Mirzai Philosophy that took water drop as part of water. Water is not a part. It is complete in itself. The only difference is of quantity. There are just more drops of water in a sea. Whether it is drop of water or water in sea, it makes no difference. Both have the same formula – the combination of hydrogen and oxygen. So,

as drop or drops cannot be called part. Only hydrogen cannot be called water. In the same way only one part of Prophethood cannot be called Prophethood. It is nonsense to think that if a part of Prophethood survives, it proves the continuity of Prophethood. (*Summary of 'Khatm-e-Nubuwwat Kamil'*)

Question No. 7: The Mirzais distort the Ayahs and Ahadith on the execution of Prophethood. Answer the question by mentioning three of such Ayahs and Ahadith?

Answer:

On principle, it is wrong to make a debate with the Mirzais about 'Khatm-e-Nubuwwat and because the cause of contention between the Muslims and the Qadianies is not Khatm-e-Nubuwwat. The Muslims have faith in Prophethood (Nubuwwat) and the Qadianies, too, have the faith. According to Muslims there can never be a Prophet after Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam*. But according to Qadianies there can never be a Prophet after Ghulam Ahmad Qadiani.

This is the difference between the two. The Muslims believe Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* the last Prophet and the Qadianies belief is that Mirza Ghulam Ahmad Qadiani is the last Prophet. Now Qadianies should be asked to show any one Ayah or Hadith that proves that not Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* but Mirza Ghulam Ahmad Qadiani is the last Prophet. But till doomsday no Qadiani can present any one Ayah or Hadith. Mirza says:

1- "Only I was entitled to be called Prophet and others were not considered entitled to it." (Haqueqatul Wahi, p.391.Khazain, v.22, pp.406-7)

2- Because it has been promised since the earliest times that 'Brozi Muhammadi' (that Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* will appear in another form), so I was bestowed with 'Brozi' Prophethood. Now the whole world is helpless in gaining Prophethood, because the 'Brozi Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* was fixed for the later period. So, I appeared. Now there is no way except the mine one for the people to get beneficence of Prophethood." (*Aik Ghalety Ka Izalah*, p.11Roohani Khazain, v.18, p.215)

3- So, we think it proper that only one Prophet is sufficient for this Ummah..... and it is our belief that there had been no Prophet in this Ummah by this time." (*Haqueqatal Nuburwat*, p.138. By Mirza Mehmood Qadiani

4- The people who did not accept a Holy Prophet were destroyed. Congratulations to those who recognized me. I am the last way of God's all ways and I am the last of all His lights. Unfortunate is he who leaves me, because without one all is darkness. (*Kashti-e-Nooh*, p.56Roohani Khazain, v.19, p.61)

5-

"فأراد الله ان يتم النباء ويكمل البناء باللبنة الاخيرة فانا تلك اللبنة."

(*Khatba Ilhamia*, p.112Khazain, v.16, p.178)

"So God Willed to fulfil the foretelling and to make it reach the climax with the last brick. And I am the very brick."

6- There cannot be more than one Prophet in the Ummah of the Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*. So, the Holy Prophet *SallAllah-o-Alaihi WA*

Aalibi Wasallam announced the coming of just one Prophet that is the promised Christ. Except this no one will be called a Prophet or Messenger. By saying “لا نبي بعدى” (There will be no Prophet after me) the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam* nullified the coming of other Prophets and explained clearly that except the promised Christ (Mirza Qadiani) there would be no Prophet after him.” (*Risala Tashheed Alazhan, Qadian. March, 1914*)

The end result of all these extracts is that Mirza Qadiani claims that he is the last prophet (May God forgive)

Qadiani Distortions

Ayah No.1: “يٰٓبَنِي آدَمَ اٰمَّا يٰٓتٰنِكُمْ”

”يٰٓبَنِي آدَمَ اٰمَّا يٰٓتٰنِكُمْ رَسُلَ مَنْكُم يَقْصُوْنَ عَلَيْكُمْ اٰتٰىنِى فَمَنْ اَتٰى وَاصْلَحْ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ.“

(A'araf: 35)

Qadianies say that the Ayah was revealed to Hazrat ,

Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam*, so there is reference of the prophets that will appear after him *SallAllab-o-Alaibi WA Aalibi Wasallam* the whole mankind has been addressed. It means that as long as human being exist, Prophethood will continue.

Answer 1:

Before this Ayah (No.35) “يٰٓبَنِي آدَمَ” occurs three times in this “Rakoo” (“يٰٓبَنِي آدَمَ” Firstly “اهبطوا بعضكم لبعض عدو” (O’ human beings) is concerned with (“اهبطوا”). The addressee of (“اهبطوا”) is Adam Alaih-i-Salam. So in this Ayah the issue of Adam Alaih-i-Salam at the time of Adam Alaih-i-Salam has been

addressed. Adam's Alaih-i-Salam reference starts from Ayah No.10. In this perspective the addressee is Adam's issue or children.

Answer 2:

It is crystal clear from Quranic style that Muslims are addressed as “يا ايها الذين آمنوا” and the people to whom the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* used to preach are addressed as “يا ايها الناس” (O you people).. The Holy Prophet's *SallAllah-o-Alaihi WA Aalibi Wasallam* Ummah has never been addressed as “يا بني آدم” (Ya Bani Addam) in the Quran.

An Explanation: However, when “يا بني آدم” is used generally, the past commandment applies also to Holy Prophet's Ummah, provided these have not been abolished, or there is another commandment that prohibits from acting upon the ex-commandment.

Answer No.3:

Have the Qadianies ever thought: “يا بني آدم” (Human beings) includes Hindus, Christians and Jews, Sikhs, etc. can there be a Prophet among these? If not, then why they have been excluded from the generality of this Ayah. It proves that in spite of the generality of address, many things are excluded from this generality. Moreover, “يا بني آدم” also includes women and eunuch, will they not be excluded? If it is argued that women and eunuch have never been Prophets previously so they can not become Prophets in future, then it will be said that formerly the Prophets were God sent, but they (Qadianies) have attached Prophethood with following of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. So now women and eunuch can be included in the list of Prophets (May God forgive).

Answer No.4: If it seems to the Qadianies that in the Ayah, “يا بنى آدم اما ياتينكم رسل” there is promise of future Prophets, then what about the same اما ياتينكم منى هدى that appears in “يا تينكم”. Then, it should mean that there could be new “Shariat” (Divine Law). But it is against the Qadiani faith because according to them there can not come a ‘Tashrei Nabi’ (Prophet with a new Shariat)

Answer No.5:

1- “انا انزلنا التوراة فيها هدى و نور بحكم بها النبيون”
(Ma’eda: 44)

It is clear that the people who preached the teachings of the Torah have gone by. After the Annunciation of Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam*, no one, not even to the followers of the Torah, have the right to preach its teachings.

2- “و سخرنا مع داود الجبال يسبحن والطير” (Al-Ambia: 79)

‘Tasbeh’ (The glorification of God) was valid by David’s lifetime, but after it, it was stopped. But everywhere the Aorist tense is used.

Answer No.6:

(١) اما ياتينكم منى هدى. (بقره ٣٨). (٢) واما ينسبك الشيطان فلا تقعد
بعدها الذكرى مع القوم الظالمين (انعام: ٢٨). (٣) فاما تثقفنهم فى الحرب فشرد
بهم من خلفهم لعلهم يذكرون (انفال: ٥٤). (٤) واما نرينك بعض الذى نعدهم
اونتوفينك فالايتنا مرجعهم (يونس: ٣٦). (٥) اما يبلغن عندك الكبر احدهما
او كلاهما فلا تقل لهما اف ولا تنهرهما (بنى اسرائيل: ٢٣). (٦) فاما ترين من
البشر احدا فقولى انى نذرت لرحمن صوما (مريم: ٢٦). (٧) اما ترينى
ما يوعدون رب فلا تجعلنى فى القوم الظالمين (مومنون: ٩٣). (٨) واما
ينزغك من الشيطان نزع فاستعد بالله (اعراف: ٢٠٠). (٩) فاما نذهبن بك
فانا منهم منتقمون (زخرف: ٣١).

Answer No.7:

”يا بنى آدم اما ياتينكم رسل منكم الآية اخرج ابن جرير عن ابى يسار
السلمى فقال ان الله تبارك و تعالى جعل آدم و ذريته فى كفه فقال يا
بنى آدم اما ياتينكم رسل منكم يقصون عليكم آياتى، ثم نظر الى الرسل
فقال يا ايها الرسل كلوا من الطيبات واعملوا صالحا.“

(*Dar Mansoor, v.3, p.82*)

“Aby Yasar Salma relates that God took Adam Alaih-i-Salam and all his issues in His Hand and said
,,يا بنى آدم اما ياتينكم رسل منكم الخ“ and then He
looked towards the Prophets and said,
,,يا ايها الرسل الخ“

Answer No.8:

If it is accepted that the concerned Ayah justifies the continuity of Prophethood, even then Mirza Ghulam Ahmad Qadiani can never be called a Prophet because he himself says that he is not a human being. And the Ayah is related with only human beings or the issue of Adam Alaih-i-Salam. Mirza introduces himself in these words”

“I am not made of earth, nor am I a human being. I am the hateful parts of human beings and I am worth hating.”

Ayah No.2: من يطع الله والرسول

”ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا.“

(Nisa: 69)

“Whosoever obeys God and the Messenger they are with those whom God has blessed, Prophets, just men, martyrs, the righteous. Good companions they are”

The Qadianies say that whoever follows God and His Messenger will be Prophets, Siddiq (just men), martyrs and the righteous. They say that there is mention of four grades in the Ayah. So, when a man can be just man, martyr and righteous, why he cannot be a Prophet. To accept the three grades and to reject the one is mere distortion. If in the Ayah only company of these four is described, then will Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) and Hazrat Umar Farooq (Razi Allah-o-Anho) be in the company of just men and martyrs? Are they themselves not just men and martyrs?”

Answer No.1:

There is no mention of getting grades in the Ayah. The Ayah says that whoever obeys God and His Messenger, Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* will be in the company of Prophets, just men and the righteous as the last words of the Ayah, “Good companions they are, reveal.

Answer No.2:

In the world, the company of the four is not possible for everyone. So, it means the company in the hereafter. The acknowledged 10th century revivalist (Mujaded) of the Qadianies, Imam Jalaluddin, writes the context of the revelation of this Ayah in his Tafseer Jalaleen that :

”قال بعض الصحابة للنبي ﷺ كيف نراك في الجنة وانت في الدرجات العلى، ونحن اسفل منك فنزل ومن يطع الله والرسول وحسن أولئك رفيقا، رفقاء في الجنة بان يستمتع فيها برؤيتهم وزيارتهم والحضور معهم وان كان مقرهم في درجات عالية بالنسبة الى غيرهم.“
(*Jalaleen: p.80*)

“Some of the Sahaba (Razi Allah-o-Anhum Wa Razu An) said to Hazrat Muhammad *SallAllah-o-Alaibi WA Aalihi Wasallam*: “You *SallAllah-o-Alaibi WA Aalihi Wasallam* will be in the highest grade of paradise and we in the lower ones. Then, how we will have the privilege of seeing you.” At this the Ayah “من يطع الله والرسول الخ” was revealed.” He further writes that here company means that Sahaba (Razi Allah-o-Anhum Wa Razu An) will have the privilege of having company with Prophets, though the Prophets will be in the higher grades in paradise.”

In the same way Tafseer Kabear says:

”من يطع الله والرسول ذكروا في سبب النزول وجوها. الاول روى جمع من المفسرين ان ثوبان مولى رسول الله ﷺ كان شديد الحب لرسول الله ﷺ قليل الصبر عنه فاتاه يوما وقد تغير وجهه ونحل جسمه وعرف الحزن في وجهه فسأله رسول الله ﷺ عن حاله فقال يا رسول الله ما بي وجع غير اني اذالم اراك اشتقت اليك واستوحشت وحشة شديدة حتى القاك فذكرت الاخرة فخفت ان لا اراك هناك لاني ان ادخلت الجنة فانت تكون في درجات النبيين وانا في درجة العبيد فلا اراك وان انالمت ادخل الجنة فحينئذ لا اراك ابدا فنزلت هذه الآية.“

(*Tafseer Kabeer, v.10, p.170*)

“There have been many explanations of the context of the revelation of the Ayah, “من يطع الله الخ”. The first cause of the revelation is that Hazrat Thoban (Razi Allah-o-Anho), the Holy Prophet’s slave who was set free, was very fond of Hazrat Muhammad *SallAllah-o-Alaibi WA Aalihi Wasallam*. He could not bear separation with Hazrat

Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam*. Once, with gloomy face he came to the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*. On asking the cause of gloominess, he replied: "I have no problem, except it that unless I see you, I remain unnerve. And after having the privilege of seeing you I think of the Hereafter. I fear that there I'll not be able to see you *SallAllah-o-Alaihi WA Aalihi Wasallam*, because if I enter paradise" You *SallAllah-o-Alaihi WA Aalihi Wasallam* will be in the higher grades in paradise and we will be in the lower ones. And if unfortunately I am not sent to paradise, then I'll never be able to see you." At this the verse was revealed

It shows that here company means the company in paradise. Ibn Kaseer, Tanneer-al-Maqbas and Roohal Bian give almost the same meaning:

Hadith.

"قال رسول الله ﷺ التاجر الصدوق الأمين مع النبيين والصديقين والشهداء."

(*Muntakhib Kinzul Aamal*, v.4, p.7. *Ibn Kaseer*, v.1, p.523, Printed in Egypt)

"The Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* said: "A true and trustworthy merchant will be (at the day of judgment) in the company of Prophets, just men and martyrs."

If company stands for becoming Prophet, Siddiq, etc., then the Qadianies should show that how many true and trustworthy merchants have become Prophets.

"عن عائشة قالت سمعت رسول الله ﷺ يقول ما من نبي يمرض الا خير بين الدنيا والآخرة وكان في شكواه الذي قبض اخذته بحة شديدة فسمعتة يقول مع الذين انعمت عليهم من النبيين فعلمت انه خير."

(*Mishqat*, v.2, p.547, *Ibn Kazseer*, v.1, p.522)

Hazrat Aisha Razi Allah-o-Anha relates that she heard Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* saying "every Prophet, in his illness (that causes death) is given an option that whether he wants to live in this world or in the other world." The illness that caused Holy Prophet's *SallAllah-o-Alaibi WA Aalibi Wasallam* death was caught. He *SallAllah-o-Alaibi WA Aalibi Wasallam* suffered from severe cough. During the illness the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* used to say "مع الذين انعمت عليهم من النبيين". At this I understood that the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* was being given the option of living in this world or the other world."

It depicts that the Ayah is not concerned with becoming Prophet, because he was already a Prophet. His *SallAllah-o-Alaibi WA Aalibi Wasallam* desire was the company (of Prophets) in the other world.

MENTION OF GRANTING GRADES AND STATUS

In the Holy Quran wherever there is mention of granting grades to the Muslims in the world, there is no mention of Prophethood :

"والذين آمنوا بالله ورسوله اولئك هم الصديقون والشهداء عند ربهم."
(*Al-Hadeed: 19*)

1- "And those who believe in God and His Messenger—they are the just men and the martyrs in their Lord's sight."

2-

"والذين آمنوا وعملوا الصالحات لندخلنهم في الصالحين."

(*Ankboot: 9*)

“And those who believe, and do righteous deeds assuredly, we shall admit them among the righteous.

In Sura Hujrat the Muslims soldiers
 (“مجاهدين في سبيل الله”) have been
 called “اولئك هم الصادقون.”

In these Ayahs there is reference of gradings of “Siddiq” (true men), just men, etc., but there is no reference of Prophethood. So, where there is reference of gradings, there is no reference of Prophethood. And whenever, there is reference of Prophethood, it is without the mention of grades in paradise, but is used in the meaning of company.

Answer No.3:

Did no one follow Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* properly during the last 1300 years? If many people followed Him *SallAllab-o-Alaibi WA Aalibi Wasallam*, then why they could not become Prophets. On the other hand if no one followed him *SallAllab-o-Alaibi WA Aalibi Wasallam*, then His *SallAllab-o-Alaibi WA Aalibi Wasallam* “Ummah” is not good “Ummah” but evil “Ummah” (May God forgive). In Sura Tauba God Himself says about “Sahaba (Razi Allah-o-Anhum Wa Razu An) ‘That they follow commandments of God and His Messenger *SallAllab-o-Alaibi WA Aalibi Wasallam* Properly’. Why could not they become Prophets? If the result of obedience and following is Prophethood, why great Sahaba (Razi Allah-o-Anhum Wa Razu An) were not bestowed with Prophethood. ‘Sahaba’ (Razi Allah-o-Anho) were called them *يطيعون الله ورسوله* (that God is happy with them) and this is the greatest blessing of God. God says about them “*رضوان من الله اكبر*” (Tauba: 72) “But the greatest bless is the good pleasure of Allah.”

Answer No.4:

If for the time being, we accept that Prophethood is bestowed by following God and His Messenger *SallAllāh-o-Alaibi WA Aalibi Wasallam*, even then there is no mention of 'Tashrei' or 'Gher Tashrei' Prophet. Why do Qadianies mention 'Gher Tashrei' Prophet? If there is reference of Prophethood in the Ayah, it is concerning "و اما بنعمت ربك فحدث" (Prophets). Nabi is a Prophet without new 'Shariat', and Messenger is 'Tashrei' Prophet. So, in this way Tashrei (Prophets with new Shariat or Divine law) should appear. But it is against the Qadiani faith. Mirza Qadiani says:

"Concerning the Ayah "و اما بنعمت ربك فحدث", I say about myself that by making me enter the third grade, God blessed me with blessing. I was blessed when I was in my mother's womb. And I was blessed not because of my efforts." (*Haqeeqatal Wahi*, p.67, *Roohani Khazain*, v.22, p.70)

Answer No.5:**PROPHETHOOD IS INHERENT**

1- Allama Sharai (Rahmatullah Alaih) writes:

"فان قلت فهل النبوة مكتسبة او موهوبة فالجواب ليست النبوة مكتسبة حتى يتوصل اليها بالنسك والرياضات كما ظنه جماعة من الحمقاء وقد افتى المالكية وغيرهم بكفر من قال ان النبوة مكتسبة."

(*Alewaqeeet wa Al Jawaher*, v.1, pp.164-165)

"That whether Prophethood is inherent or acquired? Prophethood cannot be acquired with hard work and personal effort, as some foolish people regard. According to Malkese and others a man becomes infidel if he believes that Prophethood can be acquired."

2- Qazi Ayaz (Rahmatullah Alaih) writes:

”من ادعى نبوة احد مع نبينا ﷺ او بعده او من ادعى النبوة لنفسه او جواز اكتسابها، و البلوغ بصفاء القلب الى مرتبتها الخ وكذلك من ادعى منهم انه يوحى اليه وان لم يدع النبوة فهو لاء كلهم كفار مكذبون للنبي ﷺ لانه اخبر ﷺ انه خاتم النبيين لاني بعده.“

(*Shifa*, v.2, pp.246,247)

“If a person believes in ‘acquired’ Prophethood, in the presence or after Hazrat *SallAllab-o-Alaihi WA Aalihi Wasallam*, or if he claims Prophethood or even if he does not claim Prophethood but has faith in ‘acquired’ Prophethood or in that he receives revelation, all such people negate Holy Prophet’s claim that “I am the last of all the Prophets” and so are infidels”

Both the references make it crystal clear that believing in acquired ‘Prophethood has in it the elements of blasphemy against God and His Messenger *SallAllab-o-Alaihi WA Aalihi Wasallam*. According to religious scholars a person having such a faith is infidel and worth killing.

Answer No.6:

If obedience is required for gaining Prophethood, then Mirza Ghulam Ahmad is not a Prophet, because he did not follow Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* as (1) He did not offer Hajj (pilgrimage), (2) Mirza did not migrate, (3) Mirza did not wage a Holy war but called it unholy, (4) Mirza never tied stone with his belly (out of hunger), (5) rape was common in India, but Mirza caused no one stone to death, (6) theft was a common thing in India but Mirza uttered no voice to cut the hands of a thief.

Answer No.7:

Moreover, company means ‘be with someone’ as
 ”ان الله معنا، ان الله مع المتقين، ان الله مع الذين اتقوا، محمد رسول الله
 والذين معه، ان الله مع الصابرين“

In this way if a man can become Prophet by having the support of Prophet then a man can become God, if God is with him (May God forgive).

Answer No.8:

This argument is based on Quran's verse, so Mirzais should present the saying of 'Mufeser' or 'Mujaded' in the support of their argument. Without it their argument is false and concocted. Mirza writes:

"The person who is deniers of 'Mujaded' is one of the sinners" (*Shahadatal Quran, p.48, Khazain, v.2, p.344*)

Answer No.9:

If, according to Mirzais, obedience leads to several grades – Prophethood, truemen, etc. then the question arises whether these grades are real or 'Zilly' or 'Broozy'? If 'Zilly' or 'Broozy' Prophethood can be bestowed, then the grades of just men, truemen, etc. should also be 'Zilly' or 'Broozy'. But they talk about 'Zilly' or 'Broozy' Prophet? They believe in 'Tashrei' and permanent Prophethood. So, this argument goes against themselves.

وآخرين منهم لما يلحقوا بهم: Ayah No.3

Qadianies say that they have no believe in "Khatm-e-Nubuwwat" (Seal of Prophethood) and they present the following Ayah in support of their view:

"هو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين وآخرين منهم لما يلحقوا بهم"

(*Jumma: 2.3*)

"It is He Who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error,"

The Qadianies give the argument that as a Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* was raised among people, in the same way a Prophet was raised among later people in Qadian. (May God forgive)

Answer No.1:

It is written in Baizaavi that :

”وآخرين منهم عطف على الاميين او المنصوب في يعلمهم وهم الدين جاؤا بعد الصحابة الى يوم الدين فان دعوته وتعليمه يعم الجميع.“

The Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* himself says “I have been sent just not for the ones who are present now, but for the whole humanity and I am a true Prophet for good.

Answer No.2:

This Ayah is also a response to Hazrat Ibrahim's (Razi Allah-o-Anho) (Abraham) prayer which he made at the completion of 'Baitullah' (the Holy Ka'bah):

”ربنا وابعث فيهم رسولا منهم يتلوا عليهم آيتك ويعلمهم الكتاب والحكمة ويزكيهم.“

(*Baqrah: 129*)

“Our Lord, do you send among them a Messenger, one of them, who shall recite to them your signs, and teach them the Book and the Wisdom and purify them.” In the Ayah, under discussion, there is a reference to the prayer of Abraham, which resulted in the annunciation of the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* among the illiterates. But He *SallAllah-o-Alaibi WA Aalibi Wasallam* was a Prophet not just for the people who existed at that time but also for the people who are yet to born till the Day of Judgment. Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* will remain a true Prophet, as God says

“يا ايها الناس انى رسول الله اليكم جميعا” (Aaraf: 158) “O mankind, I am the Messenger of God to you all”.

So, it is clear that Mirza Qadiani and all his followers are liars to the core when they say that Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* has appeared two times.

Answer No.3:

The ‘Mufesereen’ (before the time of Mirza Qadiyani) explain the Ayah:

”قال المفسرون هم الاعاجم يعنون بهم غير العرب اى طائفه كانت قاله ابن عباس وجماعة وقال مقاتل يعنى التابعين من هذه الامة الذين لم يلحقوا باوائلهم وفى الجمله معنى جميع الاقوال فيه كل من دخل فى الاسلام بعد النبى ﷺ الى يوم القيامة فالمراد بالاميين العرب وبالاخرين سواهم من الامم.“

(*Tafseer Kabeer, part-30, p.4*)

(That Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* is teacher and patron of the Arabians and the non-Arabians)” Mufesereen say that it stands for the non-Arabians. Hazrat Ibne Abbas (Razi Allah-o-Anho) say that it means any people except the Arabians and ‘Maqatel’ say that it stands for ‘Tabaeen’ (Rahmat Ullah Alaihim). The result of all the saying is that ‘Ummiyeen’ (the illiterate) has been used for the Arabians and that ‘Aakhreen’ (the later) includes all the nations except the Arabs that will accept Islam till the doomsday”

”وهم الذين جاؤا بعد الصحابة الى يوم الدين.“

(*Tafseer Abu Saud, v.5, part 8, p.247*)

“Aa Khreen” (آخريين) stands for all the people (Muslims) born after the Sahaba (Razi Allah-o-Anhum Wa Razu An) (for all these people Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* will be the Prophet)

“هم الذين يأتون من بعدهم الى يوم القيامة.”

Answer No.4:

“عن ابي هريرة قال كنا جلوسا عند النبي ﷺ فانزلت سورة الجمعة وآخرين منهم لما يلحقوا بهم قال قلت من هم يا رسول الله فلم يرأجه حتى سال ثلثا وفيما سلمان الفارسي وضع رسول الله ﷺ يده على سلمان ثم قال لو كان الايمان عند الثريا لناله رجال او رجل من هؤلاء.”

(Bukhari, v.2, p.727; Muslim, v.2, p.312; Tirmizi, v.2, p.232; Mishqat, p.576)

“Hazrat Abu Hurairah (Razi Allah-o-Anho) relates that some companions were sitting in the company of the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*. At that time, Sura Jumma was revealed.

وآخرين منهم لما يلحقوا بهم

I asked the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* who are those (Aa Khreen) people? He *SallAllah-o-Alaibi WA Aalibi Wasallam* remained silent when I asked for the third time; he *SallAllah-o-Alaibi WA Aalibi Wasallam* put his hand on Hazrat Salman Farsi (Razi Allah-o-Anho) and said: ‘if Faith had been at the exalted place, these people (of Persia) would have got it...’

It means that a large group from Persian will strengthen Islam, in non-Arabia and Persia there have been great ‘Muhadeseen’ (scholars of Tradition) religious scholars, ‘Mufesereen’, revivalists and saints who strengthened the cause of Islam. In fact they stand for “منهم لما يلحقوا بهم”. For the ones who existed at that time and for the ones who will be born, for ‘Ummiyeen’ (the Arabian) and ‘Aa Khareen’ Holy Prophet’s door is open for all. This Hadith made it clear that Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* is Prophet for all and for ever. He *SallAllah-o-Alaibi WA Aalibi Wasallam* is the Teacher and Patron for the Arabian and non-Arabian people. Now, it is clear that in

this Ayah generality of Hazrat Muhammad's *SallAllah-o-Alaihi WA Aalibi Wasallam* annunciation has been described and that there is no news about the coming of another Prophet.

Ayah No.4: وبالآخرة هم يوقنون:

The Qadianies present the following Ayah to prove the continuity of Prophethood:

وبالآخرة هم يوقنون: (2:4) “(and they believe in) what has been sent down before you (the previous Wahi)”

Answer No.1:

Here “وان الدار الآخرة لهي الحيوان” means the Day of Judgment, as has been said in other places: “The Last Abode is real life.” “محسر الدنيا والآخرة” (Hajj: 11) “For him is degradation in this world, and on the Resurrection Day” “ولا جبر الآخرة اكبر لو كانوا يعلمون” (Al-Nahel: 41) “and the wage of the world to come is greater, did they but know.” In short, the word occurs more than fifty times and every time it stands for ‘the coming life’ or the ‘resurrection day’ There is a tradition in Tafseer Ibne Jareer, v.1, p.106, which says that the word stands for the Day of Judgment, paradise, hell, etc. Therefore, wherever the word, “عن ابن عباس (وبالآخرة) اى بالبعث والقيامة والجنة والنار والحساب والميزان.”

occurs in the Quran, it stands for the Resurrection day and not for the previous ‘Wahi’ (Revelation)

Answer No.2:

Mirza qadiani says” “Only that can seek salvation who has faith in what has been revealed to the last of all the Prophet Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* “وبالآخرة هم يوقنون” and the seeker of

salvation is he who believes in the Resurrection day and in reward and punishment.” (*Albuken No.34-35, v.8, 10, October 1904.Khazeena tul Irfan, v.1, p.78*)

In the same way, in ‘Alhukan’ Mirza Qadiani translates “وَبِالْآخِرَةِ هُمْ يُوقِنُونَ” as ‘and believe in hereafter’ and then writes that ‘I believe in hereafter’ (*Albukam Number 2, v.10, 17. January 17, 1906 p.5*)

Tafseer by Hakeem Noorud Din, Khalifa Qadian. ‘And have faith in doomsday (Zamima Badraj 8, number 15, p.3. February 4, 1909)

So, according to Mirza himself the meaning for “وَبِالْآخِرَةِ هُمْ يُوقِنُونَ” is not ‘the last Wahi’. It is against the translation and explanations made by the Qadiani scholars also.

Answer No.3:

The Qadianies have nothing to do with knowledge and scholarship because Mirza Qadiani himself was an ignorant man. He did not make difference between masculine and feminine gender and between singular and plural. Here is the same blunder ‘Al-Akhrat’ is feminine form, while the world ‘Wahi’ is masculine, then how its adjective can be feminine. For an example, Quran can be seen “ان الدار الآخرة لهى الحيوان” in the Ayah “Akhrat” is feminine form, so feminine pronoun form of ‘Lahya’ occurs here. For the word ‘Wahi’ masculine form should be used, so only an insane can say that ‘Al-Akhrat’ stands for ‘the last Wahi.

Ayah No.5: وجعلنا فى ذريته النبوة:

Qadiyani... “وجعلنا فى ذريته النبوة والكتاب” (Ankabut: 27) “And we appointed the Prophecy and the Book to be among his seed”. It means that God bestowed Prophethood

and the Book in Abraham's Alaih-i-Salam generation. The Qadianies say that as long as there is Abraham's Alaih-i-Salam generation, the process of Prophethood will continue.

Answer No.1:

If the Ayah shows that 'Nubuwwat' (Prophethood) is continued, then the revelation of the Book should be continued, but it is against the Qadiani faith. The argument that negates the continuity of the revelation of the Book also negates the continuity of Prophethood.

Answer No.2:

The subject for "وَجَعَلْنَا" is God. It means that Prophethood is inherent. However, the Qadianies believe that Prophethood can be acquired by obeying the Holy Prophet *SallAllab-o-Alaihi WA Aalihi Wasallam*. Therefore, Qadiani faith has contradictions within itself.

Reply to Qadiani objections at Ahadit

1- لو عاش ابراهيم

”و لو عاش (ابراهيم) لكان صديقاً نبياً“

..... About this Hadith the Qadianies argue that if Holy Prophet's son, Hazrat Ibrahim, were alive, he would have been a Prophet. Because of death, he could not become Prophet; otherwise, there was chance that he would become Prophet.

Answer No.1:

The Hadith to which the Qadianies present to strengthen their argument occurs in Ibn Ma'aja. The wordings of the Hadith are

”عن ابن عباس لم مات ابراهيم بن رسول الله ﷺ صلى رسول الله ﷺ وقال ان له مرضعاً في الجنة ولو عاش لكان صديقاً نبياً ولو عاش لعقت اخواله القبط وما استرق قبطى.“

(Ibn Ma'aja, p.108)

“Hazrat Ibn Abbas (Razi Allah-o-Anho) relates that when the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* son, Ibrahim, died, the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* said the funeral prayer and said that duty has been assigned to the ones who will make him feed in paradise. And if he had remained alive, he would have been a Prophet and if he had remained alive, (I) would have set his 'Qabty' uncles free and no 'Qabty' would have been a prisoner”

1- In Arjah Alhaja Ali Ibn Ma'aja, Shah Abdul Ghani Mujaddedi (Rahmatullah Alaih) has challenged the authenticity of this tradition:

”وقد تكلم بعض الناس في صحة هذا الحديث كما ذكر السيد جمال الدين المحدث في روضة الاحباب.“

(*Anjah, p.108*)

“Some (Muhadeseen) have challenged the authenticity of this Hadith as Syed Jamaluddin Muhadith mentions it in *Rozae Ahbab*”

2-

”قال النووي في تهذيبه هذا الحديث باطل وجسارة على الكلام المغييات ومجازفة وهجوم على عظيم.“

(*Mouzuat Kabeer, p.58*)

“In *Tehzeebalasma wallughat* Imam Navavi (Rahmatullah Alaih) says that the Hadith is false. To be too bold about hidden matters is not Proper thing.”

3- Sheikh Abdul Haq Dehlvi (Rahmatullah Alaih) writes that the chain of the narrators of this Hadith is not reliable. Abu Sheebah Ibrahim bin Usman falls among the narrators. So, it is not authentic and is a poor Hadith.

4- The opinion of the Muhadeseen about Abu Sheebah Ibrahim is that he is not reliable. This is the opinion of Hazrat Imam Ahmad bin Hambal (Rahmatullah Alaih), Hazrat Imam Yahya (Rahmatullah Alaih) and Hazrat Imam Dawood (Rahmatullah Alaih). Hazrat Imam Tirmizi says that he is denier of Hadith. Hazrat Imam Nissai (Rahmatullah Alaih) says that he narrates obsolete Ahadith. Hazrat Imam Joz Jani (Rahmatullah Alaih) says that he is not reliable. Hazrat Imam Abu Hatim (Rahmatullah Alaih) says that he narrates ‘Zacef’ (poor) Hadith.

Therefore, it has been advised that the Hadith that he narrates should not be written. He narrates the ‘Munkir’ Ahadith from ‘Hukem’. The Qadianies want to prove their false faith with the help of this poor tradition. They should be aware of the fact that a single tradition (though authentic) is

not sufficient to prove a faith. Therefore, there is no chance for a poor tradition to prove a faith.

Answer No.2:

The interesting thing is that before the said tradition Ibn Ma'aaja has copied an authentic tradition narrated by Hazrat Ibn Aofi (Rahmatullah Alaih). Imam Bukhari (Rahmatullah Alaih) has also copied this tradition in his Sahey Bukhari. The tradition roots out the Qadiani claim of the continuity of Prophethood.

Would that the Qadianies read this tradition also which says:

”قال قلت لعبدالله ابن ابي اوفى رأيت ابراهيم بن رسول الله ﷺ قال مات وهو صغير ولو قضى ان يكون بعد محمد ﷺ نبي لعاش ابنه ابراهيم ولكن لا نبي بعده، ابن ماجه باب ماجاء فى الصلوة على ابن رسول الله وذكر وفاته.“

“Ismael, the narrator, says that he asked Hazrat Abdullah Ibn Aofi (Rahmatullah Alaih) that whether he had seen the Holy Prophet's *SallAllah-o-Alaihi WA Aalibi Wasallam* son, Ibrahim. Abdullah Ibn Aofi (Rahmatullah Alaih) replied that Ibrahim died in his childhood and if there had been any Prophet after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*, Hazrat Ibrahim would have remained alive. But there is no Prophet after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*”

This is the tradition, which Ibne Ma'aaja writes in the beginning of this chapter. Hazrat Imam Bukhari (Rahmatullah Alaih) has also copied the full text of the tradition in the chapter “من سمي باسماء الانبياء” in Sahey Bukhari (V.2, P914)

Mirza Qadiani himself accepted that ‘after the Holy Quran, Sahey Bukhari is the most authentic book’. (Shadatal Quran, p.40; Roohani Khazain, v.6, p.337). If the Mirzais had been honest, they would not have preferred a poor tradition

to a tradition in Sahey Bukhari but the Mirzais and honesty are two contradictory things.

Here is another tradition:

”حدثنا ابن ابى خالد قال سمعت ابن ابى اوفى يقول لو كان بعد النبی ﷺ
نبی مامات ابنه ابراهيم“

(*Masnad Ahmed, v.4, p.353*)

“Ibn Aby Khalid says that he heard Ibn Aby Aofi (Rahmatullah Alaihi) saying that if there had been any Prophet after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*, his *SallAllah-o-Alaihi WA Aalibi Wasallam* son, Ibrahim, would not have died.”

Saddi (Rahmatullah Alaihi) asked Hazrat Ans (Razi Allah-o-Anho) the age at which Hazrat Ibrahim died. He replied “قد ملاء المهد ولو بقي لكان نبياً ولكن لم يكن ليقى لان نيكم آخر الانبياء” His reply was that he filled the cradle, i.e., he died in his childhood. If he had not died, he would have been a Prophet. He died because your Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* is the last Prophet. (Talkhees Al Tareek al Kabeer Labin Asakir, v.1, p.494: Fathel Bari, p.477, v.10)

It is mean and dishonesty to prefer a ‘Zaeef’ (poor) Hadith to a Hadith in Sahey Bukhari, Masnad Ahmad, and Ibn Ma’aja. Moreover, the Hadith is contrary to Quranic teachings and hundreds of Ahadith. Only those people have the courage to present the Hadith about whom Quran says, “God has set a seal on their hearts and on their hearing, and on their eyes if as covering.”

ولا تقولوا لا نبى بعده

The Qadianies say that Hazrat Aisha Razi Allah-o-Anha has said that “قولوا خاتم الانبياء ولا تقولوا لا نبى بعده.”

(*Taknalab Majma-al-Hajarg 5, p.502, Dur Mansoor v.5, p.204*)

Answer No.1:

It is not proper to relate this saying to Hazrat Aisha Razi Allah-o-Anha. There is no authenticity of it in any book. It is falsehood to argue against the clear verses of the Holy Quran and the continuous 'Ahadith' with the help of disjointed saying.

Answer No.2:

The Holy Prophet says, "I am the last Prophet and there is no Prophet after me." In addition, this saying, **ولا تقولوا لا نبي بعده** of Hazrat Aisha Razi Allah-o-Anha is in contradiction to that of Hazrat Muhammad **SallAllah-o-Alaihi WA Aalibi Wasallam**. When there is a contradiction between the saying of Hazrat Muhammad **SallAllah-o-Alaihi WA Aalibi Wasallam** and that of any of the Sahaba (Razi Allah-o-Anhum Wa Razu An), then the saying of the Holy Prophet **SallAllah-o-Alaihi WA Aalibi Wasallam** is preferred. Moreover, the Hadith, 'there is no Prophet after me,' has many authentic continuous narrators and Hazrat Aisha's Razi Allah-o-Anha saying is a disjointed saying. How can it be preferred to a 'Sahey Hadith'?

Answer No.3:

There is another Tradition by Hazrat Aisha Razi Allah-o-Anha in *Kinzul Aamal*, which says **“لم يبق من النبوة بعده شئى الا مبشرات”** (*Kinzal Aamal*, v.15, p.371, *Hadith No.41423*)

Now there is no justification to relate the Hadith, under discussion, to Hazrat Aisha Razi Allah-o-Anha.

Answer No.4:

The falsehood of the Qadianies is very clear because they copy the saying incomplete. The complete version is

“هذا ناظر الى نزول عيسى عليه السلام.”

(Taknalah

Majmal-Hajjar, p.502, v.5)

Such sayings that of Mugherah's (Razi Allah-o-Anho) that says “اذا قلت خاتم الانبياء حسبك” “The purpose behind all such sayings is that Christ will appear. They say that it should not be said that there will be no prophet after Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* because Christ will appear. On the other hand, it should be said that Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* made an end of Prophethood because no one will be bestowed with Prophethood, Christ was bestowed with Prophethood before Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*

Answer No.5:

In this saying “ولا تقولوا لا نبي بعده” occurs in “خير”. Therefore, its first meaning will be that “no one will be bestowed with Prophethood after Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*. In Marqat Hashia Misqat the same meaning has been deduced, which are correct.

Second meaning: “لا نبي خارج بعده”, that no Prophet will appear after Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*. It is wrong because Christ will appear. Hazrat Mugherah (Razi Allah-o-Anho) has prohibited from deducing such a meanings and it is also in keeping with our faith.

Third meaning: “لا نبي حيي بعده”, that no Prophet is alive after Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*. Keeping this meaning in mind Hazrat Aisha (Razi Allah-o-Anha) narrated that

“لَا تَقُولُوا لَا بِي بَعْدَهُ”. It is right because she has also narrated the tradition concerning Christ’s appearance.

A question by Qadiyanie

Qadiyanies say that if this saying of Hazrat Aisha Razi Allah-o-Anha has no authenticity, Taleeqat Bukhari has also no authenticity?

Answer:

It is falsehood. The author of Fathal Bari, Allama Ibn Hijer (Rahmatullah Alaih), has compiled a book, called ‘Taleeq Altaleeq.’ And it also includes Taleeqat Sahey Bukhari.

3- مسجدی آخر المساجد

Qadianies say that Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* has said “مسجدی آخر المساجد”, “My mosque is the last mosque.” Mosques are being constructed daily after Holy Prophet’s mosque. In the same way there can be new Prophets.

Answer:

In the Hadith where there are the words. مسجدی آخر المساجد, there are also the words مساجد الانبياء. It is the Sunnah of all prophets that they built God’s House (mosque). Masjid-e-Nabvi is the last of all the mosques made by Prophets. It is argument in favour of seal of Prophethood. It does not prove the continuity of Prophethood.

4- انک خاتم المهاجرین:

Qadianies say that the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* said to his uncle, Hazrat Abbas (Razi Allah-o-Anho):

”اظمئن يا عم (عباس) فانك خاتم المهاجرين في الهجرة كما انا خاتم النبيين في النبوة.“

(*Kinzul A'amal*, v.12, p.699. *Hadith* No.33387) If migration is continued after the migration of Hazrat Abbas (Razi Allah-o-Anho) Prophethood will also continue after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*.

Answer:

The Qadianies have distorted this Hadith also. The real matter was that Hazrat Abbas (Razi Allah-o-Anho) after leaving (Migration) Mecca had left for Madina. When he had covered a distance of some miles, he came across the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* with an army of ten thousand 'Qudse', who had left Madina for Mecca to conquer it. Seeing this Hazrat Abbas was sorry that he could not get the honour of migration. At this occasion the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* said the words of the concerning Hadith. Hazrat Abbas (Razi Allah-o-Anho) was really the last migrant from Mecca. Holy migration is always from a place to infidelity towards a place of peace. Mecca was conquered by the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* and it would remain a place of peace and security till Dooms day. So, Hazrat Abbas (Razi Allah-o-Anho) is really the last migrant. That is why the Holy Prophet said "O uncle! You are the last of the migrants. After you whoever leaves Mecca, will not get the title of a Migrant (Muhajir)

Hafiz Ibn Hijer writes.
 ”هاجر قبل انفتح بقليل وشهد الفتح“ (*Asabah*, v.2, p.271 printed in Bairat) "Hazrat Abbas (Razi Allah-o-Anho) migrated before the conquest of Mecca and he was present at the occasion of the conquest."

The Qadianies say that the following Tradition proves the continuity of Prophethood:

“ابوبكر خير الناس الا ان يكون نبي”

“Abu Bakr is superior to all people, except that there appears a Prophet” (Kinzul A'amal, v.11, p.435. Hadith No.32547)

Answer:

After this tradition, it is written that. “هذا الحديث احد ما انكر” “This tradition is one of the traditions which have been denied.” Such traditions cannot be used to prove faith.

Answer No.2:

Hazrat Ans Bin Malik (Razi Allah-o-Anho) says:

“ما صحب النبيين والمرسلين اجمعين ولا صاحب ينس، الفضل من ابي بكر”

(Kinzul A'amal, v.11, p.546 Hadith No.32564)

“Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) is superior to all the other Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*) of all the Prophets including that of Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*”

There is another tradition by Hazrat Abu Hurairah (Razi Allah-o-Anho)

“ابوبكر و عمر خير الاولين و خير الاخرين و خير اهل السموات و خير اهل الارضين الا النبيين والمرسلين”

(Kinzul A'amal, v.11, p.560. Hadith No.32645)

“Except to Prophets and Apostles, Abu Bakr (Razi Allah-o-Anho) and Umar (Razi Allah-o-Anho) are better than anyone, whether they appeared in the beginning or in the end, in heaven and earth.”

Question No.8: What is the difference between Lahori and Qadiani Mirzais? The Lahori group does not consider Mirza Qadiani as Prophet, then how they are infidels? Evaluate the differences between the two groups.

Answer:

There are two groups of Mirzais – Lahori and Qadiani. By the time of Mirza Ghulam Ahmad Qadiani and Noorud Din there was only one group. After Noorud Din's death in 1914, the leader of Lahori group, Muhammad Ali, M.A. and his companions were of the view that after Noorud Din, Muhammad Ali should be given the responsibility of running the affairs of the Qadianies. But the family of Mirza Qadiani and his disciples gave the so-called, 'Khilafat' to the child Mirza Mehmood. Muhammad Ali Lahori with his followers came to Lahore and there emerged two groups. In fact this was a dispute over authority and not over faith. By the time of Mirza Qadiani and Noorud Din, Lahori group was friendly with the Qadiani group. Even now the Lahori group considers Mirza's all claims to be true. They take all his claims, like 'Imam' sent by God, the Revivalist, 'Mehdi', Christ, 'Zilly and Broozi Nabi,' etc, as part of their faith. They spread Mirza's faith and published his books. The Qadianies propagated against the Lahoris that they separated because they could not get authority. The Lahoris defended themselves by saying that they had differences in faith. They said that they were different from the Qadianies in three ways:

The Qadiani group says that the deniers of Mirza are infidels, but we do not consider them infidels.

The Qadiani group says that Mirza Qadiani is according to the Ayah "مبشراً برسول يأتي من بعدي اسمه أحمد", but we do not consider him like this.

The Qadiani group declares Mirza as a real Prophet, but we do not declare him as a true Prophet.

At this, there were polemics between the two groups. In the book called "Mubahisa Rawalpindi" is the account of the written polemics between them. Both the parties have given references from Mirza's books. It proves Mirza's falsehood that his claims are so entangled that even his followers could not decide about his claims. But all it is dispute over authority and self-centeredness. The chief of one group was Mirza Mehmood and that of the other was Muhammad Ali Lahori. Mirza Mehmood was young. He had authority as well as wealth. He went astray. Even Mirza Qadiani's true followers were surprised at this. The story of Mirza Mehmood's extra marital relations reached Lahore. The Lahori group disclosed his character in the books like "Tarekh Mehmodiat, Rabwah Ka pope, Rabwah Ka Mazhiby Aamir Kamalat-o-Mehmoodia, etc. Mirza Mehmood reciprocated. In the following are some examples:

"Farooq' is a newspaper published by a special disciple of the Caliph (Khalifa) of Qadian. Due to its services, the Caliph has said for increasing its circulation. Because of its cheap and abusive writings, the newspaper has a high status in Qadiani press. To abuse the leaders of Lahori group is its major characteristic. On February 28, 1935, there are certain essays and columns against us in the newspaper. The language is abusive. Some of these are as follows (Akhbar Pegham Sulha, Lahore, March 11, 1935). Even Lahori Mirzais were not lesser in using abusive language against the Qadianies"

"We are aware of Moulvi Muhammad Ali's Jumma speech which he made on October 19, 1945. As usual, the speech is full of abuses against 'Ameerul Momeneen' (Mirza Mehmood). For how long we will continue to make complaints. There are no signs that his anger will cool down. Now we are tired of listening to abuses, but he is not tired of calling names. Each speech is more sarcastic than the previous one. Using abusive language and calling names has become his second nature. He cannot speak without using abusive and sarcastic language." (*Essay in the newspaper,*

'Alfazel'. *Qadian*, v.23, p.4 Number 273. November 22, 1945)

But calling names to each other was the common feature of the two groups. Sometimes one leads and sometimes the other. The basis of this art was laid in Mirza Qadiani's books. So, the books must be followed, Mirza Mehmood complained the abusive language of Muhammad Ali. Now here is also a complaint made by Muhammad Ali:

"On Jummaah prayer Mirza Mehmood Ahmad said that we were 'Hell-fire, the worst nation of the world and the urine of latreen.' These words are so torturing that one starts feeling the bad smell of latreen." (Khutba Jumma. Newspaper "Pegham Sulah", v.22, Number 33, p.7 June 3, 1934)

The Muslims declared the quarrel as two sides of the same coins. All was the result of the spiritual training of Mirza Qadiani. Someone asked Maulana Syed Attaullah Shah Bukhari, the difference between the Lahori and Qadiani groups. He at once replied that both are cursed. Swine remains swine, whether its colour is black or white. Infidelity remains infidelity whether it is of Qadiani or Lahori group. The centre of the Lahori group is Lahore. The centre of the Qadianies is Rabwah. And now their center is London. All the Muslim scholars, declared that both the groups are infidels. The National Assembly and Supreme Court of Pakistan considered them as infidels and non-Muslims.

Why the Lahori group is infidel?

Whoever claims Prophethood after Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* is an infidel by common consent. And the people who consider such a person as their leader, Mehdi, Revivalist, Christ, 'Zilly or Broozi Nabi' are also infidels. That is why the Muslim scholars in their 'Fatawa', the courts in their verdicts and the National Assembly in her constitution declared that both the Qadiani and Lahori groups are infidels. In the following is the

blasphemous claims made by Mirza Qadiani, Lahori group has also faith in these claims.

“True God is He who sent His Messenger to Qadian. (*Dafe Albala*, p.11; *Khazain*, v.18, p.231)

I claim that I am Prophet and Messenger. (*Bader*, March 5, 1908; *Malfozat*, v.10, p.127)

3- One of the hurdles in the way to my preaching is the claim of Prophethood and of receiving revelation and also the claim of the promised Christ. (*Braheen Ahmedia*, part fifth, p.55 *Khazain*, (v.21, p.68)

4- Only I was entitled for Prophethood (*Haqeeqatul Wubi*, p.391 *Khazain*, v.22, p.406)

5- There are thousands of saints in the Ummah because they followed the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam*. And he (Mirza) is also one of these who ‘umaty’ (follower of the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* and a Prophet as well.” (*Haqeeqatul Wubi*, p.28; *Khazain*, v.22, p.30)

6- “I have the same signs for being a Prophet as are described in the Torah. I am not the first Prophet. There have been many Prophets to whom you consider to be true.” (*Al-Hukam*, April 10, 1908, *Malfoozat*, v.10, p.217)

In these references Mirza Qadiani claims Prophethood explicitly. He claims that he is the Prophet like other Prophets, from Adam Alaih-i-Salam to Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. There was no Prophet to whom God did not bestowed with a miracle. So, after his claim of Prophethood, Mirza also needed a miracle. He writes about his miracle.

7- “If I am not a man with miracle, then I am a liar” (*Tohafatul Nadwatab*, p.9, *Khazain*, v.19, p.97)

8- “But I have better proofs. I have revealed thousands of miracles.” (*Tohafatul Nadwatah*, p.12, *Khazain*, v.19, p.100)

9- “God is revealing so much signs for me that if these had been revealed in Noah’s time, people would not have drowned.” (*Haqeeqatul Wubi*, p.138, *Khazain*, v.27, p.575)

For being a Prophet there was also the need of revelation. So, Mirza writes:

10- “So, much has been revealed to me by God that if it is written down, it will form not less than twenty parts” (*Haqeeqatul Wubi*, p.39; *Khazain*, v.22, p.407)

All these references are sufficient to prove that Mirza claimed Prophethood. And the consent of the Muslim opinion is that such a person is an infidel.”

Whoever claims Prophethood after Hazrat Muhammad **SallAllab-o-Alaibi WA Aalibi Wasallam** is an infidel. Mirza’s claims are accepted by the Lahori Group also. So, they too, like the Qadiani group, are apostate and infidels. (For more detail can be seen ‘Ehtasab Qadianiat’ by Maulana Lal Hussain Akhtar. ‘Tohfa-e-Qadianiat’ by Maulana Ludhyanvi).

Question No.9: What measures have been taken for the safety of the faith in Khatm-e-Nubuwwat from Hazrat Siddiq (Razi Allah-o-Anho) period to the present day? Write short but comprehensive history concerning it?

Answer:

Khatm-e-Nubuwwat is infact the cause of unity among Muslims. During the past 1400 years, there have been no two opinions concerning it. Whenever there was a contrary opinion by any person, he was separated from Ummah's body like a concern. To root out the deniers of Khatm-e-Nubuwwat is a part of Muslim faith. Religions came to an end with the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*. God related the part of our faith with the personality of the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*. And Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* was the first who rooted out this evil in his own time and in this way he *SallAllah-o-Alaihi WA Aalihi Wasallam* presented a practical example.

Safety of Khatm-e-Nubuwwat is Holy Prophet's (SallAllah-o-Alaihi WA Aalihi Wasallam) Sunnah

The Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* sent Hazrat Feroz Delmy (Razi Allah-o-Anho) and Hazrat Zarrar bin Azwer (Razi Allah-o-Anho) for the eradication of Aswad Ansi and Talaha Asedy respectively. This is, infact, a practical lesson and training for the Ummah. The well being of the Ummah in both the worlds depends on it that how they safeguard this faith. For this they will have to risk their lives and work for the uprooting of the deniers of Khatm-e-Nubuwwat. The Ummah took the faith as a beacon house and from the earlier period to the present day, it is vigilant. Talha Asadey sent his cousin, Hayal, to the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam*, for the

acceptance of his Prophethood. The Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* became worried to hear this. The Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* choose Hazrat Zarrar bin Azwar (Razi Allah-o-Anho) as commander of the first battle for the safety of Khatm-e-Nubuwwat. He was sent to the tribes and officials for a movement of Jihad, who were near Talaha. Reaching there he met Ali bin Asad Sannan bin Abu Sannan and the people of Qazqa and Banu Verra, etc tribes. Hazrat Zarrar (Razi Allah-o-Anho) conveyed them the Holy Prophet's message and motivated them to take part in the Holy war against Talaha Asadey. All agreed. A group of troops was formed under the leadership of Hazrat Zarrar (Razi Allah-o-Anho). The troops stayed at Wardat. The enemy came to know about the troops and so there was an attack. The battle started. The troops gave very tough time to Talaha's party. While the Muslim troops, after success, were in the way to Madina, the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* passed away.

The first battle for the safety of Khatm-e-Nubuwwat in Hazrat Siddiq's (Razi Allah-o-Anho) period

In Hazrat Abu Bakr-Siddiq's (Razi Allah-o-Anho) period, the first battle for the safety of Khatm-e-Nubuwwat was fought in Yamama against Muslima Kazab. In this battle the troop was first led by Hazrat Akrama (Razi Allah-o-Anho), then by Hazrat Sharjeel bin Hasnah (Razi Allah-o-Anho) and in the last it was led by Hazrat Khalid bin Waleed (Razi Allah-o-Anho). In this battle, 1200 'Sahaba' were martyred. Of these 700 were Quran Connors (Hafiz) and recitors of the Holy Quran. Among the martyrs were also the Sahaba (Razi Allah-o-Anhum Wa Razu An) who took part in the Bader battle. Hazrat Abu Bakr (Razi Allah-o-Anho) wrote to Hazrat Khalid bin Waleed (Razi Allah-o-Anho) that all the adults of

Muselama's party should be killed because of their apostasy and that women and children should be arrested. According to a tradition he also ordered for burning olive the apostates. But before Hazrat Abu Bakr Siddiq's (Razi Allah-o-Anho) message reached, Hazrat Khalid bin Waleed (Razi Allah-o-Anho) had made a pact. It happened that Hazrat Khalid (Razi Allah-o-Anho) arrested one of Muselama's companion, Mujaya. At the end of the battle, he was released on the condition that he will prepare his companions to open the fort. After reaching the fort Mujaya made women and children wear turbans and have arms and stand at the walls of the fort. He gave the impression that a large number of troops are ready for battle. Hazrat Khalid (Razi Allah-o-Anho) and his army have taken off the arms. So, instead of plunging into war he preferred to make reconciliation on the condition that fourth part of their possessions would be given to him (Muslims). Hazrat Khalid (Razi Allah-o-Anho) said to Mujaya that he had deceived him (Khalid (Razi Allah-o-Anho)). He replied that he had done so to save his community. Though the agreement was based on fraud, but Hazrat Khalid (Razi Allah-o-Anho) made it valid. Muselama Kazab was murdered by Hazrat Wehshi (Razi Allah-o-Anho). To some of the followers of Talaha (apostates) Hazrat Khalid (Razi Allah-o-Anho) burnt alive in fire, to some he crushed with stones and to some he threw from tops of hills. He was so strict against the apostates so that people could learn lesson. (*Albadia*, v.2, p.1166, urdu trans. Nafees Academy, Karachi)

The 1400 years history of Islam shows that Islam dealt with all other mischieves with the help of 'Mubahelah' (mutual comprecation to prove trash and false), polemical and such things. But Islamic law (Shariah) does not allow even to have discussion with the claimers of Prophethood. In Fasool Ahmadi it is written that

”وكذالو قال انا رسول الله او قال بالفارسية من پیغامبرم یریدبه پیغام می برم یکفر ولو انه حين قال هذه المقالة طلب غيره منه المعجزة قيل يكفر الطالب والمتأخرون من المشائخ قالوا ان كان غرض الطالب تعجيزه وافتضاحه لا يكفر.“

“If it is said that ‘I am God’s messenger’ or if the same is said in Persian with the meaning that ‘I receive Message, he will be considered on infidel. And if after listening to such words any person asks for a miracle, he, too, will become an infidel. But the opinion of the later Muslim scholars is that if the intention behind asking for a miracle is to defame him, then he will not be an infidel.” (Fasool: 1300)

Imam Abdul Rasheed Bukhari (Rehmatullah Alaih) is also of the opinion that:

”ولو ادعى رجل النبوة و طلب رجل المعجزة قال بعضهم يكفرو قال بعضهم ان كان غرضه اظهار عجزه وافتضاحه لا يكفر.“

“If a person claims Prophethood and the other asks for a miracle to prove Prophethood, then according to some scholars the other person will also be considered an infidel. But some scholars have said that if his intention is to defame the claimer, then he will not become infidel.” (*Khulasa tul Fatwa, v.4, p.386*)

The whole history of the Ummah shows that whenever anyone made false claim of Prophethood, the Ummah did not ask him for showing miracles. Instead the Ummah killed him. In the Sub-continent Mirza Qadiani was planted by the British. The Muslims were oppressed, enslaved and subdued. So, the Muslims of India had to adopt the way of polemical. The Muslims were successful in polemicals, lawsuits, courts, assembly etc. Whether it was Mecca or Africa they were victorious. They had to choose this way, otherwise they should be treated as Muselama Kazab was treated in the battlefield of Yamama. We must be sure that whenever there would be an Islamic government in this region, Siddiq’s (Razi

Allah-o-Anho) footsteps would be followed. May the Ummah be granted Divine help?

Note: Maulana Rafiq Dilavery (Rahmatullah Alaih) has written down the names of all the false claimers of Prophethood in detail in 'Aima Talbees'. The abridged edition (summary) of the book has been prepared by Nisar Ahmad Khan Fathey under the title '22 Jhootey Nabi' (22 false Prophets).

THE LIFE OF HAZRAT ISA Alaih-i-Salam (CHRIST)

Question No.1: Write clearly the Islamic, Jewish, Christian and Mirzai's point of view concerning Hazrat Isa's Alaih-i-Salam life.

Answer:

Islamic Point of View

Like faith in 'Khatm-e-Nubuwwat', the faith in Hazrat Isa's Alaih-i-Salam lifting and reappearing forms the basis of Muslim Faith. The clear verses of the Holy Quran, continuous Ahadith and the consensus of the Muslim opinion prove it. Muslim scholars have clarified it in Tafaseer, explanation of the sayings of the Holy Prophet and books on scholastic philosophy.

The Islamic view point concerning Hazrat Isa Alaih-i-Salam

The Islamic view point concerning Hazrat Isa Alaih-i-Salam is that he was the son of virgin Mary (Maryam Alaih-i-Salam) and he was the last Prophet of Bani Israel. The Jews were hostile towards him and at last when at an occasion they planned to murder him, God sent His angels and lifted him to heavens while he was alive. God granted him a long life. When near Doomsday 'Dajjal', (Anti-Christ) who will cause mischieves in the world, appears, Christ will reappear. One of the signs of Doomsday is that Christ will reappear and kill 'Dajjal'. He will appear as a great justice and in that Ummah he will be Holy Prophet's Caliph. He himself will follow Quran and Hadith and will make other people follow the Islamic Shariat (law). At that period all religions except Islam will disappear. There will be no atheist in the world. So, the

commandment of Jihad will not be valid, no revenue or tax will be called from the non-Muslims because every one will be a Muslim. There will be abundance of things and money. No one will accept things or money from others. After his appearance, Christ will marry also and will have children. Then Hazrat Isa Alaih-i-Salam or Christ will die and Muslims, after saying his funeral Prayer, will bury him in Holy Prophet's *SallAllab-o-Alaihi WA Aalibi Wasallam* tomb. All these things have been described in detail in 'Ahadith', whose number is more than one hundred.

The important elements of Islamic Faith

1. Hazrat Isa Alaih-i-Salam is God's man and His Messenger. He is the 'Maseh' about whom the previous books foretell. He has appeared once as a true Prophet.
2. He remained safe from the Jews, (Jews could not harm him).
3. He was lifted alive to heavens.
4. He is still alive there.
5. Before the day of Judgment, the very Christ (Isa Alaih-i-Salam) will appear and kill the 'Dajjal'. No other person will come in the world in his place.

JEWISH POINT OF VIEW ABOUT CHRIST

Jewish point of view is that 'Maseh' (Christ) has not yet appeared and the man who called himself Christ was in fact a magician and false claimer of Prophethood (May God forgive). So the Jews were hostile towards him and they planned to murder and hang him. And according to them they succeeded in doing so, as the Quran says:

“وقولهم انا قتلنا المسيح عيسى بن مريم رسول الله” (*Sura Nisa: 157*)

“That they said (in boast), We killed Christ, the son of Mary, the Messenger of Allah.”

“About the claim of murdering Christ, the son of Mary, all the Jews agree. However, one group says that after the murder he was hanged so that he might be insulted and more and more people knew it. The other group says that he was murdered by fixing four nails on the cross” (Mahazara Almia Number 4, p.14, By Qari Muhammad Usman).

THE CHRISTIAN POINT OF VIEW ABOUT CHRIST

The Christians have the faith that ‘Maseh’ has appeared who is Christ, the son of Mary. But after it there emerged two groups.

The larger group says that the Jews murdered and hanged him. After it God made him alive and lifted him to heavens. They believe that Christ’s being hanged became Christians’ atonement for their sins. That is why they worship the cross.

The other sect says that he was lifted to heavens without being murdered.

The sects believe that Messiah will reappear near the Day of Judgment. He will appear as God and will take people to task.

In short, the majority of the Jews and Christians believes in Christ’s death on cross. Both are waiting for a Messiah. The Jews are waiting because the foretelling has not fulfilled yet, while the Christians are waiting because on the day of Judgment Christ, in the form of God, will make judgment among people.

THE QADIANI POINT OF VIEW ABOUT CHRIST

Whatever Mirza Qadiani has written in his books, 'Azala Oham, Tohfa Goledia, Nazoole Maseeh, Haqeeqatul Wahi,' etc. has been summarized by Mirza Bashir Ahmed M.A. under the title 'Haqeeqy Islam'. He writes "During this discussion (Mirza Qadiani) has stressed the following important issues.

Christ was a human being like other human beings and he was put to cross because of enemies' mischieves. But God saved him from this cursed death and after it he left his country secretly.

After leaving his country Christ reached Kashmir and there he died. His grave is also there (in Khaniar colony of Sri Nagar)

No human being, with his body, can go to heavens. So, even the idea that Christ reached heavens is false.

There is no doubt in it that there was a promise for the reappearance of Christ, but it does not mean the reappearance of Christ himself but of a man like Christ.

And the promise of the annunciation of a man like Christ has been fulfilled in his (Mirza Qadiani) form. He is the promised Christ with whom truth will dominate. Mirza Qadiani swears and writes:

"I am the same promised Christ who has been foretold by Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* in Sahey Ahadith. These Ahadith are included in Sahey Bukhari and Muslim and other 'Sahay books.'"

"و كفى بالله شهيداً" (*Haqeeqy Islam*, p. 29, 30)

Question No.2: The Muslims have the faith that God saved Hazrat Isa Alaih-i-Salam from the Jews' oppressions and lifted him to heavens. Prove this faith in the light of Quran and Hadith.

Answer:

Argument No.1: (Al-Imran: 55)

”اذ قال الله يعيسى انى متوفيك ورافعك الى ومطهرك من الذين كفروا وجاعل الذين اتبعوك فوق الذين كفروا الى يوم القيمة ثم الى مرجعكم فاحكم بينكم فيما كنتم فيه تختلفون.“

(Al-Imran: 55)

“When God said, ‘O’ Jesus (Isa), I will take you to Me, and I will raise you to Me and I will purify you of those who belie not. I will set your followers above the unbelievers till the Resurrection Day. Then unto Me shall you return, and I will decide between you (people) as to what you (people) were at variance on.”

In the preceding Ayah God mentioned the secret plan. In this Ayah is the detail of that secret plan. While the Jews were planning to besiege and kill him at this juncture God consoled Hazrat Isa Alaih-i-Salam and gave him the good news that his enemies would fail in their plans. In this connection four promises were made to him:

1. I will take you in totality.
2. I will lift you to heavens.
3. I will save you from the evil of the infidels (the Jews)
4. I will make your followers overcome your enemies till the day of Judgment.

See four promise were in fact in keeping with the conspiracy of the Jews that is:

1. To arrest Hazrat Isa Alaih-i-Salam.

2. To murder him after much torture.
3. And then to insult and defame him.
4. And to root his religion out in a way that there should be no followers of his religion.

The Ahadith that prove the arrival of Hazrat Isa Alaih-i-Salam

Hadith No.1:

”عن النّوّاس بن السّمعان قال قال رسول الله صلى الله عليه وسلم اذا بعث الله المسيح بن مريم فينزل عند المنارة البيضاء شرقي دمشق بين مهرودتين واضعاً كفيه على اجنحة ملكين.....الخ فيطلبه حتى يدركه بباب لد فيقتله“

(Muslim v.2, p.401 Bab Zikar Al-Dajjal).

“Hazrat Nawas bin Samain (Razi Allah-o-Anho) relates that the Holy Prophet has said when God sends Hazrat Isa Alaih-i-Salam, he will descent on the eastern white minaret of the ‘Jamay’ mosque of Damascus. He will be wearing two yellow sheets and his two arms will be on the hands of two angels, etc. Then he will go out to seek ‘Dajjal’ (anti-Christ) ultimately he will find him at Bab-e-Lud. He will kill him.”

The Hadith also tells that the blow of his mouth will reach far and it will kill the infidels. This will be his miracle.

Hadith No.2:

”عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم كيف انتم اذا نزل فيكم ابن مريم من السماء وامامكم منكم.“

(Kitabul Asma' wal Sifat, p.301)

“Hazrat Abu Hurairah (Razi Allah-o-Anho) relates that the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* has said that ‘your pleasure knows no bounds when Isa Alaih-i-Salam, the son of Maryam will descend from heavens and your Imam (leader) will be from you’ (i.e. Imam

Mehdi will be your 'Imam' and Hazrat Isa Alaih-i-Salam inspite of being a prophet, will follow Imam Mehdi.

Note: The Hadith reveals that Hazrat Isa Alaih-i-Salam and Hazrat Mehdi are two different personalities.

Hadith No.3:

”قال الإمام احمد حدثنا عفان ثنا همام البأنا قتادة عن عبد الرحمن عن ابي هريرة ان النبي صلى الله عليه وسلم قال الانبيا اخوة لعلات امهاتهم شتى ودينهم واحد والى اولي الناس بعيسى بن مريم لانه لم يكن نبى بينى وبينه وانه نازل فاذا رايتموه فاعرفوه رجل مربوع الى الحمرة والبياض عليه ثوبان ممصران كان رائسه يقطر وان لم يصبه بلل فيدق الصليب ويقتل الخنزير ويضع الجزية ويدعو الناس الى الاسلام ويهلك الله في زمانه الملل كلها الا الاسلام ويهلك الله في زمانه المسيح الدجال ثم تقع الامانة على الارض حتى ترتع الاسود مع الابل والنمار مع البقر والذئاب مع الغنم ويلعب الصبيان بالحيات لاتضرهم فيمكث اربعين سنة ثم يتوفى ويصلى عليه المسلمون.“

(*Tafseer Ibn-e-Kaseer, v.1, p.578 Fathel Bari, v.6, p.357*)

“Imam Ahmed bin Hambel (Rahmatullah Alaih) quotes from Abu Hurairah (Razi Allah-o-Anho) that the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* has said that ‘though the ‘Shariat’ of every religion is different, but the principles of all the ‘shariat’ (divine law) are the same. And I am the closest to Isa Alaih-i-Salam because there is no Prophet between he and I. He will appear. If you see him, recognize him. He will be of middle height. His colour will be a mixture of red and white. He will be wearing clothes of two colours. Drops of water will be falling from his head though it will not be wet. He will break the cross and abolish ‘Jizia (tax liened on non-Muslims). He will invite all the people towards Islam. God will efface all the religions except Islam. ‘Dajjal’ will be murdered in his age. After it, peace will prevail in the whole world. Even lion and camel, leopard and cow, wolf and goat will eat and drink together. Children will play with snakes. The snakes will not harm them. Isa Alaih-i-Salam

will remain on earth for forty years. After it he will die and the Muslims will say his funeral prayer.

Hadith No.4:

”عن الحسن (مرسلًا) قال قال رسول الله صلى الله عليه وسلم لليهود ان عيسى لم يمت والله راجع اليكم قبل يوم القيمة“

(*Akhrajah Ibne Kaseer Fe Tafseer Aal Imran, v.1, p.366*)

“Imam Hasan Barri (Rahmatullah Alaihi) relates that the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* said: Hazrat Isa Alaih-i-Salam is not dead yet but alive and he will come again in the world.”

Haidth No.5:

”عن عبدالله بن عمرو قال قال رسول الله صلى الله عليه وسلم ينزل عيسى بن مريم الى الارض فيتزوج ويولد له ويمكث خمسا واربعين سنة ثم يموت فيدفن معي في قبري فاقوم انا وعيسى بن مريم في قبر واحد بين ابى بكر و عمر.“

(*Rawah Abnel Jozi Fe Kitabal Wafa, p.177-Mishqat, p.480. chapter Nazool Isa Ibn Maryam*)

“Abdullah bin Umero (Razi Allah-o-Anho) relates that the Holy Prophet said: “In future Isa Alaih-i-Salam will descend on earth (it means that Hazrat Isa Alaih-i-Salam was not on earth before. On the other hand, he was on heavens). He will be buried beside me. On the day of Judgement, I will rise from the grave with Christ, the son of Mary and I will be between Abu Bakr (Razi Allah-o-Anho) and Umer (Razi Allah-o-Anho).”

Hadith No.6:

”حدثني المثنى قال ثنا اسحاق قال ثنا ابن ابي جعفر عن ابيه عن الربيع في قوله تعالى (الم الله لا اله الا هو الحي القيوم) قال ان النصراني اتوا رسول الله صلى الله عليه وسلم فخاصموه في عيسى بن مريم وقالوا له من ابوه وقالوا على الله الكذب والبهتان لا اله الا هو لم يتخذ صاحبة ولا ولدا فقال لهم النبي صلى الله عليه وسلم الستم تعلمون انه لا يكون ولد الا هو يشبه اياه قالوا بلى قال الستم تعلمون ان ربنا حي لا يموت وان عيسى يأتي عليه الفناء قالوا بلى قال الستم تعلمون ان ربنا قيم على كل شئ يكلؤه ويحفظه ويرزقه قالوا بلى قال فهل يملك عيسى من ذلك شئاً قالوا لا قال افلستم تعلمون ان الله عز وجل لا يخفى عليه شئ في الارض ولا في السماء قالوا بلى. قال فهل يعلم عيسى من ذلك شئاً الا ما علم قالوا لا. قال فان ربنا صور عيسى في الرحم كيف شاء فهل تعلمون ذلك قالوا بلى قال الستم تعلمون ان ربنا لا ياكل الطعام ولا يشرب الشراب ولا يحدث الحديث قالوا بلى قال الستم تعلمون ان عيسى حملته امرأة كما تحمل المرأة ثم وضعته كما تضع المرأة ولدها ثم غذى كما يغذى الصبي ثم كان يطعم الطعام ويشرب الشراب ويحدث الحديث قالوا بلى قال فكيف يكون هذا كما زعمتم قال فعرفوا ثم ابوا الا حجوداً فانزل الله عز وجل الم الله لا اله الا هو الحي القيوم.“

(*Tafseer Ibne Jareer, v.3, p.163*)

”Explaining “الم الله لا اله الا هو الحي القيوم” Rabey writes that the Christians of Najran came to meet the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* and started to debate about the Divinity of Christ. They said that if Christ is born without father, he should be called God’s son. While the fact is that no one can be God’s partner. He has no wife or children. The Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* said to them, “you know well that a son resembles his father.” They replied in the affirmative. So, in this way Christ should resemble God. But everyone knows that God cannot be likened to any one because

”ليس كمثله شئ ولم يكن له كفواً احد“

The Holy Prophet *SallAllab-o-Alaihi WA Aclibi Wasallam* said to them, "you know that God is alive and will never die. While Christ will die (this shows that Christ has not died yet and he will die in future). The Christians of Najran agreed. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* said: "Do you know that God Sustained everything and He is the Guardian and sustainer of the universe." The Christians agreed. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* asked: "whether Christ has all these characteristics?" The Christians replied in the negative. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* said: "Is it not that nothing is hidden for God?" The Christians agreed. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* asked: "Has Christ also the same feature?" The Christians replied in the negative. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* said: "Do you know that God created Christ in his mother's womb according to His Will?" The Christians said, 'Yes'. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* said "you know well that God does not eat or drink and He is free from excrements of bowels and bladder. The Christians agreed to it. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* asked them: "Do you know that Christ's mother became pregnant like other women and she bore him as other children are born. Moreover, Christ was fed like other children. The Christ used to eat and drink and answer the call of nature." The Christians of Najran acknowledged these truths. The Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* asked, "Then how Isa Alaih-i-Salam can be God's son." The Christians of Najran realized the truth, but they denied truth consciously. At this God revealed these Ayahs, " **الم الله لا اله الا هو الحي القيوم** "

AN IMPORTANT THING

All these Ahadith and traditions make it crystal clear that the Christ whose descent has been told in Ahadith is the same who has been mentioned in the Holy Quran, who was born to Mary, the virgin and to whom 'Injeel' (New Testament) was revealed. Descent does not mean that the person would be from the Holy Prophet's *SallAllah-o-Alaihi WA Aalibi Wasallam* Ummah and would be like Christ. In the Ahadith if Christ stands for Mirza Qadiani, then it should also mean that wherever there is mention of Christ, it should stand for Mirza Qadiani (May God forgive us). After telling about the descent of Christ, the Holy Prophet recited the Ayah. It reveals that the Holy Prophet meant Christ, the son of Mary, about whom the Ayah was revealed. No other 'Messiah' (Christ) can be for it. Moreover, Imam Bukhari and others mentioned Sura Maryam, Al-Imran and Nisa along with such Ahadith. It also proves that only the descent of that Christ has been mentioned in the Ahadith about whom the Holy Quran talks about his lifting to heavens. There is no contradiction in Quran. In the both ayahs, only the same personality, Christ, is meant.

Note: There are more than hundred Ahadith concerning the descent of Christ. Allama Syed Anwar Shah Kashmiri (Rahmatullah Alaih) has mentioned these Ahadith in his book "Altesreh Bima Tawater Fi Nazool Almeseh". Here only six Ahadith, which negate the Qadianies theory, have been selected:

1. In the first Hadith there is mention of the descent of Hazrat Isa Alaih-i-Salam on the eastern minaret of the mosque in Damascus. His hands will be on the wings of angels and he will kill "Dajjal" near Bab Lud (Name of a village in Palestine).
2. In the second Hadith there is explanation of descent of Hazrat Isa Alaih-i-Salam from heavens.

3. In the third Hadith, the Holy Prophet **SallAllah-o-Alaibi WA Aalibi Wasallam** says that 'there is no Prophet between Isa Alaih-i-Salam and me, and only this Isa (Alaih-i-Salam), son of Maryam, will appear.' “
4. The fourth Hadith explains “ر جوع” and “لم يمت”.
5. The fifth Hadith explains his descent towards the earth.
6. The sixth Hadith explains “يأتى عليه الفناء”.

A CHALLENGE

The books on Ahadith have a chapter about the descent of Isa Alaih-i-Salam. But no Qadiani can show a Haidth or a chapter on the death of Isa Alaih-i-Salam (Christ).

Question No.3: Why are the Mirzais interested in this issue? Why are they concerned with the life of Isa Alaih-i-Salam? Write in detail?

Answer:

In the beginning Mirza Ghulam Ahmed Qadiani believed in the life of Hazrat Isa Alaih-i-Salam. He used to argue with the verses from the Holy Quran.

“The Ayah, “هو الذى ارسل رسوله” is infact a foretelling about Christ and the promise for the prevelance of Islam which will happen due to the overcoming of the Christ. When Hazrat Isa Alaih-i-Salam reappears in this world, Islam will spread all around.

(*Brabeen-e-Ahmedia, v.1 Roobani Khazain, v.1, p.593*)

So, in the beginning, Mirza had faith in the life of Hazrat Isa Alaih-i-Salam. For the claim of Prophethood, he stepped

forward gradually. First he became “servent of Islam”, then “the preacher of Islam”, then “deputed by God”, then “Revivalist”, etc. The real purpose was the claim of Prophethood. The plan was to claim ‘the likeness of Isa Alaih-i-Salam’ first. But in the way to becoming Christ, the existence of Christ was hurdle. To remove the hurdle he concocted the belief in the death of Christ. Then he said that the Ahadith prove the coming of Isa Alaih-i-Salam and that Christ had died. Because Christ has died, so he (Mirza) has appeared like a Christ.

He also claimed that he is better than he (Christ). In this famous verse he says:

“Do not talk about the son of Mary because Ghulam Ahmed is better than he”

After becoming Christ in his evil thoughts, Mirza Qadiani said that because Christ was a Prophet, so why he second Christ (Mirza), who was better than he, could not be a Prophet. So, just to prove his Prophethood, he had to form the concept of Christ’s death. Gradually he was moving forward towards the claim of Prophethood. He was a great liar. The Holy Prophet **SallAllab-o-Alaihi WA Aalibi Wasallam** has said: “Whoever claims Prophethood after me, will be liar”.

To gain his ends he mixed truth with falsehood. He was denier of truth and cheater. With his lies and infidelity he tried to shake Islam’s basic faith, Khatm-e-Nubuwwat, and the existence of Hazrat Isa Alaih-i-Salam.

Question No.4: God said in the Holy Quran:

“وَإِذْ قَالَ اللَّهُ يَعْصِيٰ أَمْرِي مُتَوَفِّيكَ وَرَافِعُكَ” Explain the Ayah and prove the existence of Hazrat Isa Alaih-i-Salam. The Mirzais take “توفى” to mean “death”. In his “tafseer” Hazrat Ibn-e-Abbas also explains “متوفيك” as “مميتك”. The Mirzais also present “توفنا مع الابرار، توفنا مع المسلمين” to support their view. Explain all these points in detail?

Answer:

“وَإِذْ قَالَ اللَّهُ يَعْصِيٰ أَمْرِي مُتَوَفِّيكَ وَرَافِعُكَ” proves the lifting of Christ's body towards heavens. In real it proves the existence and the death of Isa Alaih-i-Salam.

The real meaning of “توفى”

A- The real meaning of “توفى” is not death, because if death had been its real meaning, it would have been used somewhere in the Quran and Hadith against ‘life’ or ‘existence’. But it occurs nowhere. On the other hand “توفى” has been used against “مادمت فيهم”. It proves that ‘death’ is not the real meaning of “توفى”. In the Holy Quran life and death appear against each other in many places as

الذى يحيى ويميت، يحييكم ثم يميتكم، هوامات و احيى، لايموت فيها ولايحيى، ويحيى الموتى، اموات غير احياء، يحيى الموتى، يحيى الارض بعد موتها، تخرج الحى من الميت وتخرج الميت من الحى

This comparison reveals that if we define things putting their opposites, then ‘death’, not “توفى” will be used against

'life' or 'existence'. In the Holy Quran **"توفى"** has been used against **مادمت فيهم** . To understand **"و كنت عليهم شهيداً مادمت فيهم فلما توفيتنى"** Allama Zamekshshri's reference is very important. He says:

"أوفاه، استوفاه، توفاه استكمال ومن المجاز توفى وتوفاه الله ادر كته الوفاة."

"The meaning of **أوفاه، استوفاه، توفاه** should be taken fully or completely". **"توفى"** is used metaphorically for death, as **"توفى"** meaning 'he will die'.

It means that the real meaning of **"توفى"** is not death, but it is used for death metaphorically.

B- The real meaning of **"توفى"** is not death, as Quran says **"حتى يتوفهن الموت"**. Here **"توفى"** and death are used against each other. Here it means that 'they are taken completely at the time of death. If **"توفى"** had meant death, its meaning should have been **"يمتتهن الموت"**. How indecent the meaning is and there can be no indecent thing in the Quran.

C- The real meaning for **"توفى"** is not death. The Holy Quran says:

"الله يتوفى الانفس حين موتها والتي لم تمت فى منامها فيمسك التى قضى عليها الموت ويرسل الاخرى الى اجل مسمى"

(Al-Zamer: 42)

"God takes the souls at the time of their death, and that which has not died, in its sleep. He withholds that against which He has decreed death, but looses the other till a started term."

1. Here “توفى” has been related with **حين موتها**. So “توفى” does not stand for real death.
2. After it “توفى” has been diverted towards death and sleep. In this way “توفى” is contrary to death.
3. Moreover, “توفى” includes the both, death and sleep. Man is alive during sleep while “توفى” has been related to sleep. It shows clearly that the real meaning for “توفى” is not death.

In short, the meaning for “توفى” is to take one completely. However, sometimes the word has been used for death metaphorically.

If sometimes, a word is used metaphorically, it does not mean that its real meaning will be abandoned. The principle is that the metaphorical meaning should be taken only when the real meaning is lacking. In **يا عيسى انى متوفيك** the real meaning, “to take completely” occurs while in **توفنا مع الابرار** there are metaphorical meaning (death).

Hazrat Ibne Abbas (Razi Allah-o-Anho) and the existence of Isa Alaih-i-Salam

A- Like the whole Ummah, Hazrat Ibne Abbas (Razi Allah-o-Anho) also believes in the existence of Christ. He has narrated many traditions from the Holy Prophet **SallAllah-o-Alaibi WA Aalihi Wasallam** which are related with the lifting and descend of Christ. In ‘Altesreh Bima Tawater Fi Nazool Almeseh’ Hazrat Anwar Shah Kashmiri (Rahmatullah Alaih) has collected ten traditions with reference to Hazrat Abbas (Razi Allah-o-Anho)

concerning the lifting and descend of Hazrat Isa Alaih-i-Salam.

B- The man who narrates Hazrat Ibne Abbas's tradition is Akli bin Aby Talha (Tafseer Ibne Jareer, v.3, p.290).

The scholars in 'Asma Alrijal' have wrote about him that he is not an authentic narrator. Moreover, he never saw Hazrat Abdullah Ibn Abbas (Razi Allah-o-Anho). Muhashid (Rahmatullah Alaih) is a connection between them. (*Mazanal Atadal, v.5, p.163 Tehzeeb Altebzeeb, v.4, p.213*)

The question arises that how this tradition occurs in Sahey Bukhari. Its reason is that Imam Bukhari (Rahmatullah Alaih) was particular about only 'Ahadith Masnadah' and not about 'Taleqat', as in 'Fateh Mughees', p.20 is written that:

”قول البخارى ما دخلت فى كتابى الا ماصح على، مقصود به هو الاحاديث الصحيحة المسندة دون التعاليق والاثار الموقوفة على الصحابة فمن بعدهم والاحاديث المترجمة بها ونحو ذلك.“

“Imam Bukhari has said that in his book he gave place only to those (traditions) whose authenticity is proved. In fact, it includes only 'Ahadith Saheyah Masnadah'. The other 'Taleqat' and 'A'asar Moqufa' are not included in it. In the same way the Ahadith that appear in 'Tarjamatal Bab' are not included in it.

C- Though in the other 'Sahey' tradition Hazrat Abdullah bin Abbas (Razi Allah-o-Anho) takes the meaning of ”توفى“ as death,” but in the same tradition the very words of the Ayah negate the Qadiani point of view.

”اخرج ابن عساكر واسحاق بن بشر عن ابن عباس قال قوله تعالى يعيسى انى متوفيك ورافعك الى يعنى رافعك ثم متوفيك فى آخر الزمان“

(*Dar Manshoor, v.2, p.36*)

“Ibne Asakar and Ishaq bin Basher have related with reference to Ibn Abbas (Razi Allah-o-Anho) that the Ayah has the meaning that 'I am that who will lift you towards

Myself and then in the last period (after descend) I will give you death”.

In Tafseer Ibn Kaseer there is a ‘Sahay’ tradition narrated by Abdullah Ibn Abbas (Razi Allah-o-Anho) that Christ was lifted towards heavens without being murdered

”ورفع عيسى من روضة في البيت الى السماء هذا اسناد صحيح الى ابن عباس“

(*Tafseer Ibn Kaseer, v.1, p.574*). “Isa Alaih-i-Salam was lifted towards heavens through a ventilator. The authenticity is correct up to Ibn Abbas (Razi Allah-o-Anho)”

Question No.5: God says: “ورفعك” in Sura Al-Imran and “بل رفعه الله اليه” in Sura Nisa. In both the places the Qadianies take رفع for ‘the spiritual lifting’ or ‘the elevation of grades’. Negate this stand of the Qadianies and prove the physical lifting of Hazrat Isa Alaih-i-Salam?

Answer:

This is another masterpiece of Qadiani false hood that they take رفع and “ورفعك” and “بل رفعه الله اليه” for the lifting of spirit. But when the objection is made to them that according to their own faith Christ, after descending from the cross and after his wounds were healed, went to Kashmir where he died after 87 years. So, he was lifted after death. This account is contrary to Quran, because out of the four, three promise were related with the being or self of Hazrat Isa Alaih-i-Salam and these promises were fulfilled at the same time. So, the Qadianies have to jump to the concept of ‘elevation of grades’. They do not stick to any one point. They change their views. Now they take about the lifting of spirit and now ‘the elevation of grades’. And both the stands are incorrect.

1- The first thing is that the Jews did not claim the murder of spirit. They claimed the murder of body and “بل رفعه الله اليه” negates it. So “بل رفعه” stands for the lifting of body.

Lifting of spirit and the murder of body can go together, as is the case with martyrs that though their bodies are killed but their spirits are lifted. So, it was necessary that it should mean ‘the lifting of body’ that is contrary to the concept of murder and hanging. Lifting of spirit and elevation of honour are not contrary to murder and hanging. On the other hand, the cruel the murder will be the more will be the exaltation of honour and more will be the elevation of grades. Death and

murder are not compulsory for the elevation of grades and honour. A man can be elevated during life as Quran says, **ورفعناك ذكرک** and

”يرفع الله الذين آمنوا منكم والذين اوتوا العلم درجات“

2- The Jews claimed the murder and hanging of Christ's body. To negate this claim God said, **”بل رفعه الله اليه“** i.e. you are wrong in it that you murdered his body or hanged him, but God lifted his body, safe and sound, towards heavens. Moreover, if here 'lifting' means the lifting of spirit (meaning death), then what is the use of negating murder or hanging? But God says that He lifted him towards heavens before death or being hanged.

4- Wherever the object for **رفع** is any physical thing, it will stand for 'the lifting of body' If the object for **رفع** is grade or status, it will stand for the elevation or exaltation

of grade or status. As God says: **ورفعنا فوقكم الطور**

“We lifted him to the Tur Mountain”, **”الله الذي رفع السموت بغير عمد اترونها“**

“God raised the skies without Pillers, as you are seeing”,

”واذ يرفع ابراهيم القواعد من البيت واسماعيل“ “and

remember the time when Ibrahim was raising the foundation of 'God's House' and Ismail was with him.”

”ورفع ابويه على العرش“ “And (Yousaf Alaih-i-Salam

made his parents sit on throne.” In all these examples **رفع**

has been used with physical things and it stands for the lifting of body. On the other hand in the following

ورفعنا بعضهم فوق بعض درجات and **ورفعناك ذكرک**

are used for the elevation of grade or status.

Qadianies Ambiguity

A Hadith says:

“إذا تواضع العبد رفعه الله الى السماء السابعة”

(*Kinzul Aiamal*, v.3, p.110, *Hadith No.5720*)

“When a man is hospitable, God raises him to the seventh sky.” The Mirzais present this tradition as an objection that in this tradition the object for رفع is a physical thing and there is also the explanation of the word الى السماء

Answer: It is very evident that the tradition is about a person who is alive and hospitable. About the person is told that in God’s eyes his status is as above as the seventh sky.

Here رفع does not stand for the lifting of body but for the explanation of status or grade. Here it is used metaphorically for exaltation or elevation of status. If a fool is unable to understand it, there is another clearcut tradition for him. The tradition occurs in “*Kinzul Aamal*” which says:

“من يتواضع لله درجة يرفعه الله درجة حتى يجعله في عليين”

“The elevation grade or status will be according to the hospitality. And when he reaches the peak of hospitality. God will give him place in ‘eleyen’ (the maximum point in elevation)”

In short رفع means “lifting”. Sometimes the lifting is physical thing and sometimes it is of meanings, sayings actions and status or grades. The lifting and elevation may be physical and metrophorical.

- 5- The clear meaning of the Ayah is that when the Jews planned the murder and hanging of the Christ, but they could not succeed in their plan. At that time God lifted

him towards heavens. So Christ was not lifted before but was lifted when the Jews were planning his murder. And the lifting was that he was lifted safe and sound, with his body. He already was elevated and exalted before this lifting. So the lifting can be only physical, which occurred at the time of the evil plan of the Jews.

- 6- The failure and disgrace of the Jews could have been intensified in the lifting of Christ's body. Moreover, elevation and exaltation of honour is not associated only with Christ, it can be bestowed to other alive men of faith. As God says: "God raises men of faith and men of knowledge in their grades".
- 7- If in the Ayah lifting of spirit means "death", then we will have to accept that the lifting of spirit occurred before the 'murder' or 'hanging' as:

”ام يقولون به جنة بل جاء هم بالحق، ويقولون أننا لتاركوا الهتنا للشاعر مجنون، بل جاء بالحق“

In these Ayah the Holy Prophet's SallAllah-o-Alaihi WA Aalihi Wasallam bringing truth happened before He SallAllah-o-Alaihi WA Aalihi Wasallam was called a poet and mad man (May God forgive). In the same way Christ's spiritual lifting, in the meaning of death, happened before his 'murder' and 'hanging'. But Mirza Qadiani is of the opinion that after getting rid of the Jews, Christ, reached Palestine and then Kashmir. He says that Christ lived there for a long time and during the same time he got his wounds treated and then he died after 87 years. He was buried in Muhalla Khan Yar of Sri Nagar. His shrine is also there.

- 8- If the spiritual lifting is taken in the meaning of death, then the words **وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا** (The Omnipotent, the Supreme) does not seem relevant. These attributes of God are used where there is an unusual happening. And the unusual happening here is the lifting of body. One

should not think that the lifting of body is impossible. God is omnipotent and nothing is difficult for him. Nor it should be thought that the lifting of the body towards heavens is without any purpose. He is Supreme and there is some purpose behind His every action. When the enemies gathered, He showed a miracle. He lifted His Prophet towards heavens and changed the face and figure of one of the enemies in such a way that he seemed to be Christ. The enemies took their friend as Christ and so killed him. And after the murder God made them doubtful about what they had done.

Neither any dictionary, nor any idiom, nor any term proves that **رفع** stands for "death". It is Mirza Qadiani's contrivance. However, this word is not contrary to honour and the lifting of body. However, **اعزاز** and the lifting of body can go together. Moreover, if **رفع** (lifting) stands for "the death with honour" then descend should stand for "the birth with disgrace, because in Hadith both the words are used against each other.

- 9- The Qadianies object that the Ayah does not explain the lifting towards heavens. The reply of this objection is that the Ayah says, "God lifted Isa towards Himself" It means that God lifted him towards heavens, as the following Ayah, **"تخرج الملائكة والروح اليه"** means that the angels and 'Rohul Ameen' ascend towards skies, meaning towards God. **"اليه يضع الكلم الطيب والعمل الصالح يرفعه"** The Ayah means that pure and good words ascend (reach) towards God and God raises the good deed (towards heavens or skies). In the same way **"بل رفعه الله اليه"** will have the meaning that Christ was lifted towards skies or heavens. Any man, having common sense can understand easily that the Ayah does not mean that God gave him an

honourable death. This meaning are contrary to the rules of dictionary as well as the context of the Ayah. While explaining this Ayah Hazrat Ibn Abbas (Razi Allah-o-Anho) writes a 'Sahey' tradition that "لما اراد الله ان يرفع عيسى الى السماء" when God intended to raise Isha (IAI) towards sky....."

Many Ahadith explain Christ's lifting towards sky.

Mirza Qadiani writes:

"So it is proved fact that here "رفع" stands for death, but such a death as is with honour as is the case with (God's) favourite people that after death their souls reach 'Ileyeen'. (Azala-e-Awham, p.599 Roohani Khazain, v.3, p.424)

Mirza Qadiani says that رفع stands for death with honour, as is the case with God's favourite people that their souls reach 'Ileyeen' after death. Even this point of view shows that "بل رفعه الله اليه" means going or lifting towards heavens, because 'Ileyeen' is in heavens or skies. Mirza Qadiani accepts, at least, going or lifting towards skies or heavens. The difference is that either it was Christ's spirit or the body along with spirit that reached skies or heavens. It has been explained earlier that the lifting is of body and soul together.

Question No.6: While describing the coming or descending of Christ negates the evil arguments of Mirza Qadiani that "I am like Christ." Moreover, it proves that coming of Christ is not contrary to the faith in 'Khatm-e-Nubuwwat'?

Answer:

The two Ayahs reveal explicitly the coming of Isa Alaih-i-Salam:

"وان من اهل الكتاب الا ليؤمنن به قبل موته." (Nisa: 159)

"وانه لعلم للساعة" (Zakhrat: 61)

"ونزول عيسى من السماء كما قال الله تعالى وانه اى عيسى لعلم الساعة اى علامة القيامة وقال الله تعالى وان من اهل الكتاب الا ليؤمنن به قبل موته اى قبل موت عيسى بعد نزوله عند قيام الساعة فيصير الملل واحدة وهى ملة الاسلام."

Mulla Ali Qari (Rahmatullah Alaih) writes in this connection that :

"God's saying, "Isa is a sign for the day of Judgement", proves that Isa Alaih-i-Salam will descend. The saying also proves that the people of the book will believe in him after his descend and before his death. They will have faith in him near the Day of Judgement. All the followers of faith will merge into one nation (Millat). The Muslim nation."

In the same way, it is written in 'Irshadal Sari,' the explanation of Sahey Bukhari, that:

"وان من اهل الكتاب احد الا ليؤمنن بعيسى قبل موت عيسى وهم اهل الكتاب الذين يكونون فى زمانه فتكون الملة واحدة وهى ملة الاسلام وبهذا جزم ابن عباس فيما رواه ابن جرير من طريق سعيد بن جبير عنه باسناد صحيح."

"There will be no one among the people of the Book who will not have faith in Christ before his (Christ) death.

There will be people of the Book in the age of Christ, but all people will become part of Muslim Ummah. And Hazrat Ibn Abbas (Razi Allah-o-Anhum Wa Razu An) has stressed this

Consensus of Muslim opinion on the existence and descend of Isa Alaih-i-Salam

From the time of the Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*) to the present day there has been consensus of Muslim opinion on the existence and descend of Isa Alaih-i-Salam. This consensus is based on the verses of the Holy Quran and 'Ahadith'. Among the Muslim scholars no one ever has given a contrary opinion to it. Even the 'Mautezala', who have many contradictory opinion in many other matters, believed in it. Ibne Atia (Razi Allah-o-Anho) says:

”حياة المسيح بجسمه الى اليوم ونزوله من السماء بجسمه العنصرى
هما اجمع عليه الامة وتواتره الاحاديث.“

“The whole Muslim Ummah has the consensus of opinion that Isa Alaih-i-Salam is alive on sky (heaven) and near the time of the Day of Judgement, he will appear as the 'Ahadith matwatra' prove.”

There are more than hundred such Ahadith which have been narrated by more than 30 Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*). The name of these Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*) are as follows:

(1) Hazrat Abu Hurariah (Razi Allah-o-Anho) (2) Hazrat Jabar bin Abdullah (Razi Allah-o-Anho) (3) Hazrat Nawas bin

Saman (Razi Allah-o-Anho) (4) Hazrat Ibne Umer (Razi Allah-o-Anho) (5) Hazrat Hazeefa bin Aseed (Razi Allah-o-Anho) (6) Hazrat Thoban (Razi Allah-o-Anho) (7) Hazrat Majma (Razi Allah-o-Anho) (8) Hazrat Abu Amama (Razi Allah-o-Anho) (9) Hazrat Ibne Masood (Razi Allah-o-Anho) (10) Hazrat Abu Nazra (Razi Allah-o-Anho) (11) Hazrat Samra (Razi Allah-o-Anho) (12) Hazrat Abdul Rehman (Razi Allah-o-Anho) (13) Hazrat Abu Altufail (Razi Allah-o-Anho) (14) Hazrat Ans (Razi Allah-o-Anho) (15) Hazrat Wasela (Razi Allah-o-Anho) (16) Hazrat Abdullah bin Salam (Razi Allah-o-Anho) (17) Hazrat Ibne Abbas (Razi Allah-o-Anho) (18) Hazrat Aos (Razi Allah-o-Anho) (19) Hazrat Imran bin Hasain (Razi Allah-o-Anho) (20) Hazrat Aisha Razi Allah-o-Anha (21) Hazrat Safeena (Razi Allah-o-Anho), (22) Hazrat hazeefa (Razi Allah-o-Anho) (23) Hazrat Abdullah bin Maghfal (Razi Allah-o-Anho) (24) Hazrat Abdul Rehman bin Samrah (Razi Allah-o-Anho) (25) Hazrat Abu Saeed Khazri (Razi Allah-o-Anho) (26) Hazrat Ammar (Razi Allah-o-Anho) (27) Hazrat Rabey (Razi Allah-o-Anho) (28) Hazrat Arnah bin Royam (Razi Allah-o-Anho) (29) Hazrat Hasan (Razi Allah-o-Anho) (30) Hazrat Ka'ab (Razi Allah-o-Anho).

The complete detail of the traditions by these narraters can be seen in 'Altesrehay Bima Tawater Fi Nazool Almesehey.' Hazrat Allama Anwar Shah Kashmiri dictated this book and his pupil, Mufti Muhammad Shafi (Rahmatullah Alaih) compiled it in the best possible form.

Even Mirza Qadiani himself accepts that the 'Ahadith Matwatra' prove the descend of Christ. He writes: "It is crystal clear that the foretelling about the coming of Jasus, the son of Mary, is right foretelling to which everyone agrees. These traditions have the best possible continuity of narrators." (Azala-e-Oham, p.231).

In the same book Mirza Qadiani writes preceeding the above lines that, "The Naturist of the present day, who have no respect for God and His Messenger *SallAllah-o-Alaibi*

WA Aalibi Wasallam present the idea that the foretellings about the coming of Christ, that occur in 'Saha Sita', are wrong..... but the fact is that with the denial of these Ahadith, they are endangering their faith." (Azala-o-Oham, p.230)

It is another matter that by distorting these Ahadith Mirza Qadiani wants to prove that he himself is the promised Christ

Qadiani's hoax of being Like Christ

From birth to the time of lifting towards heavens, Christ's life is open. And Mirza Qadiani has not the least resemblance with him. Christ was born without father. He made no house, nor he married. After his obscent he will be the ruler and justice. He will kill 'Dajjal'. All the false faith will die in his time. There will be cross-worship no more and only God-worship will be the rule of the day. He will go to Damascus and 'Baitul Muqaddas'. He will perform Hajj and Umrah (pilgrimage to the Holy Kaabah). He will die after 45 years of his descend. These are certain main signs. Mirza Qadiani does not have even a single of these signs. But in spite of this he claims his likeness with Christ. What a shamelessness is this.

Christ's descend is not contrary to the faith in 'Khatm-e-Nubuwwat.'

The bases of the Mirzaiaat are laid on falsehood. So, to deceive the Muslims they make an objection that whether after his second arrival Christ will be bestowed with Prophethood or not. If he comes as a Prophet, it injures the faith in 'Khatm-e-Nubuwwat.' On the other hand, if he does not appear as a Prophet, it will mean that an Prophet has been disqualified for Prophethood. Both the situations are contrary to Islamic faith. The reply to this objection is as follows. Allama Mehmood Aaloosi (Rahmatullah Alaih) writes in his Tafseer, 'Roohal Maani'

”وكونه خاتم الانبياء اى لا ينبا احد بعده واما عيسى ممن نبى قبله“

1. The meaning of 'Khatimul Ambia' is that no one will be made Prophet after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. Isa Alaih-i-Salam was bestowed with Prophethood prior to Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. So, Christ's reappearance is not contrary to the faith in 'Khatm-e-Nubuwwat'. Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* will remain the last prophet, because no new Prophet will come in the world.
2. As has been said earlier that Mirza Qadiani says himself the 'Khatimul Aulad'. And his elder brother, Mirza Ghulam Qadir, was alive. If Mirza Qadiani is 'Khatimul Aulad' while his elder brother is alive, so Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* will remain the last Prophet even Christ is alive.
3. There is a Hadith in Asaker which says that Adam Alaih-i-Salam asked Jabrael Alaih-i-Salam that who Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* was. He replied: "اخر ولدك من الانبياء"

"He is the last of your issues among the Prophets"
(*Kinzal Amal*, v.11, p.455, *Hadith No.139*).

The tradition makes it clear that with the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* Prophethood came to an end and no Prophet will come after Him *SallAllah-o-Alaihi WA Aalibi Wasallam*. In this way, the descend of Isa Alaih-i-Salam is not contrary to the concept of the 'seal' of Prophethood.

4. Mirza Qadiani writes: "It was necessary that the man, with whom comes to an end the perfection of human beings, should be a 'Khatmul Aulad' that no perfect human being will be born by any woman."

By 'Khatamul Aulad' Mirza Qadiani means that no perfect human being will be born later on. Why should not 'Khatam-un-Nabiyeen' have the same meaning, because now no woman will bear a Prophet out of her womb? There are three points in it. First is that there is no contradiction in 'Khatm-e-Nubuwwat' and the reappearance of Christ. Christ's mother has already born Christ. Second, it also shows that if Mirza Qadiani has been born by a woman, then his Prophethood is contrary to the concept of 'Khatam-un-Nabiyeen'. Third, it also depicts that the Christ who is to reappear will not be born by his mother. In this way Mirza Qadiani cannot be like Christ. Though Christ will appear, but he will not be a new Prophet, because he has been bestowed with Prophethood before Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam*.

It can be understood with an example: For example, the President of a country goes to another country on a state tour. There is no doubt that he is the President of his country, but in the other country his orders and commands will not be valid for the people of that country. There will be another ruler or President of that country. In the same way when Christ reappears, he will be a Prophet, but as Quran says: "ليظهره على الدين كله", that his Prophethood was for the children of Israel (Bani Israel). His Prophethood will not be valid in the Holy Prophet's *SallAllab-o-Alaihi WA Aalihi Wasallam* Ummah. Only the canon of Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* will be the rule of the day. Though it is another matter that both the Jews and the Christians will correct themselves after his reappearance. All will enter the circle of Islam.

Question No.7: Give the Islamic point of view concerning the appearance of Mehdi and Christ and the end of 'Dajjal'. Also negate the deception caused by the Qadianies in this connection?

Answer :

Mehdi Alaih-i-Rizwan

Certain signs have been described about Mehdi (Alaih-i-Rizwan) in Ahadith. There are as follows:

1. He will be from the lineage of Hazrat Fatima Razi Allah-o-Anha
2. He will be born in Madina
3. His father's name will be Abdullah.
4. His real name will be Muhammad while Mehdi will be his epithet.
5. At the age of 40, a group of 40 'Abdal' will recognize him in Mecca.
6. He will lead a Muslim army in many battles
7. When he reaches 'Jama' mosque in Damascuss, Christ will descend
8. After his descend Hazrat Isa Alaih-i-Salam will say his first prayer behind Mehdi (AR).
9. He will live for 49 years. After 40 year, he will become 'Khalifa'. He will remain 'Khalifa' for 7 years. For two years, he will live as a follower of Christ. He will die at the age of 49.
10. After his death, the Muslims will say his funeral prayer. The 'Ahadith' does not explain his burial place, however,

some have written that 'Baitul Maqdas' will be his burial place.

The descend of Isa Alaih-i-Salam

1. Christ is God's apostle and Messenger. Before his lifting to heavens, he led his life humbly.
2. when the Jews were planning his murder, God saved him from the cruelties of the Jews and lifting him alive towards heavens.
3. Near the time of the day of Judgement, he will appear with his hands on two angels.
4. He will be wearing two sheets of yellow colour
5. He will descend on the eastern white minerate of the mosque in Damascus.
6. He will lead prayers except the first one.
7. He will be a just ruler. He will spread Islam in the whole world.
8. He will kill 'Dajjal' in Lud.
9. After his descend he will live for 45 years.
10. He will die in Madina and will be buried in the Holy Shrine near the greaves of Hazrat Muhammad **SallAllah-o-Alaihi WA Aalibi Wasallam**, Hazrat Abu Bakr (Razi Allah-o-Anho) and Hazrat Umer (Razi Allah-o-Anho). Even today the place of the fourth grave is lying vacant.

Dajjal

1. According to Islamic teachings and Ahadith, Dajjal is the name of a particular person: All the Prophets have warned their followers against him. All the Prophets have consensus of opinion regarding his mischieves and enmity with God

2. He will appear from a place in the middle of Iraq and Syria.
3. There will be much mischieves and disturbance in the world.
4. He will claim Divinity.
5. He will be one-eyed
6. He will intend to go to Mecca and Madina, but God's angels will divert him and he will not be able to enter Mecca and Madina.
7. Most of his followers will be the Jews
8. Seventy thousand Jews will be in his army.
9. He will be killed in Lud by Hazrat Isa Alaih-i-Salam.
10. He will be killed with Hazrat Isa's Alaih-i-Salam weapon or implement.

The Holy Prophet ***SallAllah-o-Alaihi WA Aalibi Wasallam*** has narrated almost one hundred and eighty signs of Hazrat Isa Alaih-i-Salam and Hazrat Mehdi (Alaih-i-Rizwan). Continuity of Ahadith prove their appearance. Allama Shakani (Rahmatullah Alaih) writes in this connection:

“It is proved now that the Ahadith concerning the expected Mehdi are ‘Matwater’ and the Ahadith concerning Hazrat Isa Alaih-i-Salam are also ‘Matwater.’”

And Hafiz Asqalani (Rahmatullah Alaih) has written in *Manaqeb* that ‘Matwater Ahadith’ appear regarding this that Mehdi will be from this Ummah and that Isa Alaih-i-Salam will say prayer behind Mehdi (Alaih-i-Rizwan). Abu Al Hasan Khase has mentioned this to nullify the Hadith to which Ibne Maja has quoted with reference to Hazrat Ans (Razi Allah-o-Anho), which says that Hazrat Isa Alaih-i-Salam himself will be Mehdi.” (*Fathal Bari*, v.6, p.358)

One of the Ahadith to which Hafiz Asqalani (Rahmatullah Alaih) has referred to is as follows: "Hazrat Jabar Abdullah (Razi Allah-o-Anho) relates that he heard God's Messenger **SallAllah-o-Alaibi WA Aalibi Wasallam** saying that "there will always be a group in my Ummah that will fight against the evil and will overcome the enemies. After it the Holy Prophet said, 'In the end Christ, the son of Mary, will descend. (At the time of the prayer) the leader of the Muslims will ask him for leading the prayer. He will say that he cannot do so because it is God's special blessing to this Ummah that every person of the Ummah is 'Imam' and leader for the other"

The Hadith proves that Mahdi (Alaih-i-Rizwan) and Christ will be two different personalities. The Hadith also proves God's special blessing to this Ummah that even near the time of the day of Judgement there will be holymen and Hazrat Isa Alaih-i-Salam, God's Messenger, will say prayer behind the man from this Ummah. It shows that group, among the Muslims, will always remain piety. The same thing happened earlier when the Holy Prophet **SallAllah-o-Alaibi WA Aalibi Wasallam** was suffering from mortal disease, He **SallAllah-o-Alaibi WA Aalibi Wasallam** said prayer behind Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho). So, by saying prayer for one time He **SallAllah-o-Alaibi WA Aalibi Wasallam** gave the lesson that after him Hazrat Abu Bakr (Razi Allah-o-Anho) had the ability to become leader, 'Imam' or 'Khalifa'.

Mirza Qadiani himself accepts that Christ, Mehdi and Dajjal, the cursed, are three persons:

"So, I had to accept that the promised Christ, Mehdi and Dajjad will appear in the East." (*Tobfa Goledia*, p.47. *Khazain*, v.17, p.16)

The Qadiani Point of View

The Qadianies are deprived of faith. They believe that Christ and Mehdi are the one and the same personality, and that is Mirza Qadiani. The fact is that these two are two different personalities. Their names, work, place of birth, place of appearance. Duration of stay, age etc. can be traced in Ahadith. But the Qadianies did not pay heed to hundreds of such 'Sahey' Ahadith. Instead, they are trying to prove their false faith with the help of a false and concocted traditions. Mirza said:

“ايها الناس انى انا المسيح المحمدى وانى انا احمد المهدى”
(*Khutba Ilhamia; Khazain, v.16, p.61*) “O people! I am the ‘Messiah in Muhammad’a *SallAllab-o-Alaihi WA Aalibi Wasallam* Ummah and I am Ahmed Mehdi.”

Qazi Muhammad Nazeer Qadiani writes: “I am Mehdi and the promised Christ are the one and the same personality.” (Imam Mehdi Ka Zahor, p.16)

A Misconception

The Qadianies present tradition from Ibn-e-Majja as an argument. “لا المهدى الا عيسى بن مريم” (Ibn-e-Majja, p.292)

“There is no Mehdi except the Christ, son of Mary.”

Qazi Muhammad Nazeer writes about the Hadith:

“The Hadith has made it clear that only Christ, the son of Mary, is Mehdi and that there is no Mehdi except him.”

The Hadith is poor. Moreover, it has not the meaning as is understood by the Qadianies. Mulla Ali Qari (Rahmatullah Alaih) says:

“The Hadith,

”حديث لا مهدي الا عيسى بن مريم ضعيف باتفاق المحدثين كما صرح به الجزري على انه من باب لا فتى الا على“.

is ‘Zaeef’ (poor) by the common consensus of the ‘Muhadeseen’. Ibn Jerry has explained it. Moreover, it belongs to the category of “لا فتى الا على” (Marfatah, v.10, p.183) so it is wrong to think that Mehdi and Christ are one and the same personality. Mirza Qadiani himself gives a principle:

“When almost all the ‘Ahadith’ are in keeping with the Holy Quran..... if exceptionally a Hadith is contrary to the clear verses of the Holy Quran, we will either exclude the Hadith or there will be need to reinterpret it. It is impossible to have a ‘Zaeef’ Hadith and ignore the clear verses of the Quran (to destroy the whole building made of clear verses of the Holy Quran and Ahadith.” (Azala Oham, pp.225, 226)

Keeping in mind this principle, the tradition in Ibn Maja has no importance. ‘Sahey Marwatra Ahadith’ make it clear that Hazrat Isa Alaih-i-Salam will descend from sky or heaven and not that he will take birth in the world. While about Mehdi (Alaih-i-Rizwan) Ahadith say:

1-

”سمعت رسول الله صلى الله عليه وسلم يقول المهدي من عترتي من ولد فاطمة.“

(Abu Dawood, v.2, p.131)

“The Holy Prophet said: ‘Mehdi will be from my progeny, i.e. from the lineage of Fatima Razi Allah-o-Anha”

2-

”يواطى اسمه اسمي واسم ابيه اسم ابي.“ (Abu Dawood

, v.2, p.)

“His name will be similar to that of mine and his father’s name will be similar to that of my father”

And the following Hadith made the matter clear

“كيف تهلك امة انا اولها والمهدى وسطها والمسيح اخرها.”

(*Mishqat*, p.573)

“How can the Ummah fall that has me (Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam* in the beginning, Mehdi in the middle and Christ in the end.” It is strange that the Qadianies could not see so much clear cut Ahadith. Their point of view is based solely on falsehood. There are separate traditions concerning the two personalities but they are blind to these traditions.

Dajjal

About Dajjal they continuously change their opinion. In the beginning Mirza Qadiani said that Dajjal would be a ‘padri’ (Priest). Objection arose on it. A tradition is presented as an objection. ‘Hazrat Aisha Razi Allah-o-Anha relates that once she was weeping and the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam* came at that time. He *SallAllab-o-Alaibi WA Aalibi Wasallam* asked the cause of weeping. She said that you gave details of Dajjal and I was worried. Now when the details come in my mind, I began to weep. The Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam* said ‘If he comes during my life time, you need not fear. If he comes after me, then the person who recites the last verses of Sura Kahaf will remain safe from his evils.’

- 1- The priests were present in Holy Prophet’s *SallAllab-o-Alaibi WA Aalibi Wasallam* time. But the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam* did not mention it.
- 2- Then Mirza said that Dajjal stands for the British people. He was asked that if the British are Dajjal and the Dajjal will be killed by Christ while you are planted by the British.’

- 3- After it, Mirza said that Dajjad stands for Russia. When he was told that Dajjad was the name of an individual, he said, that the word that appear in Ahadith is not 'Dajjal' but 'Rijal' this is a proof of his ignorance. When Hazrat Umer (Razi Allah-o-Anho) asked for the permission to kill Ibn Saeyad, the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam said that if he is the same (Dajjal) then you cannot kill him because only Hazrat Isa Alaih-i-Salam will kill him.' This shows that Dajjal stands for an individual man. Moreover, it also proves that Dajjal will be murdered with a sword and not with pen, as the Qadianies say.

Question No.8: The Mirzais present certain Ayahs and Ahadith to prove Christ's death and to disprove Christ's lifting to heavens. Mention any three of these and negate their point of view.

Answer:

Qadiani Argument No. 1:

”وكنتم عليهم شهداء مادمت فيهم فلما توفيتني كنت انت الرقيب عليهم.”
(Maida: 117)

“And I was a witness over them, while I remained among them; but when you did take my spirit, you yourself were the watched over them.” (*Translation by Mirza Bashiruddin, p.258*).

The Qadianies say that they base their argument to a tradition in Sahey Bukhari, which is as follows:

”انه يجاء برجال من امتي فيؤخذ بهم ذات الشمال فاقول يارب اصحابي فيقال انك لاتدري ما احدثوا بعدك فاقول كما قال العبد الصالح: وكنت عليهم شهيدا ما دمت فيهم الخ“

“Some of the people of my Ummah will be called and they will be going towards Hell. I *SallAllah-o-Alaibi WA Aalibi Wasallam* will say, ‘O my God!, these are my companions (Sahabah). I will be told ‘you do not know that what they did after you. So, I shall say what the piousman, Christ, had said: as far as I was present, I was a witness to them but when You took me to Yourself, You Yourself were the watcher.” (*Bukhari, v.2, p.665*)

The word “توفى” has been used by both the prophets. It is apparent that Holy Prophet’s *SallAllah-o-Alaibi WA Aalibi Wasallam* “توفى” is in case of death. In the same way Christ’s “توفى” will also be in case of death. The Holy Prophet told that Christ’s time had passed. So we come to know that Christ has died.

Reply No.1:

“توفى” means to take completely. In Holy Prophet’s saying “توفى” stands for death, because everyone knows that He *SallAllah-o-Alaibi WA Aalibi Wasallam* has died. While in Christ’s saying “توفى” does not stand for death because, it is used in the context of “Arabic”

Reply No.2:

Had the “توفى” of both the prophets been the same, the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam* would have said **فاقول كما قال العبد الصالح** instead of

“فأقول ما قال، العبد الصالح”

. Both the Prophets offered their excuse for not being among their Ummah. But there is difference in their not being present. The Holy Prophet *SallAllab-o-Alaihi WA Aalihi Wasallam* was not present because of his death and Christ was not present because he was lifted towards sky or heavens.

Qadiani argument No.2:

“وما محمد الا رسول قد خلت من قبله الرسل افان مات او قتل انقلبتم على اعقابكم.”

(Al-Imran: 144)

Qadiani translation: “Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* is naught but a Messenger; Messenger, have died before him. Why; if he should die or is slain, will you turn about on your heels?”

Instead of saying ‘passed’ they said ‘died’ they argue that while all the Prophets before Hazrat Muhammad *SallAllab-o-Alaihi WA Aalihi Wasallam* have died, so Christ has also died.

Reply No.1:

خلت is derived from خلو. It has different meaning with time and different with space. In case of space it means ‘to vacate a place’. And in case of time, it means ‘to pass’.

Examples:

- 1- “واذا خلوا الى شياطينهم.” (Baqra: 14)

But when they go privity to their stands.”

- 2- “بما اسلفتم فى الايام الخالية.” (Haqa: 24)

- 3- “تلك امة قد دخلت” (*Baqrah: 141*) “That is a nation (group) that has passed away”

It proves that **خلو** means ‘to vacate’ whether by passing or by dying. It is distortion of facts if one says, in spite of the clear Ahadith and the verses of the Holy Quran, that Christ has died.

Reply No.2: من قبله الرسل

“من قبله الرسل” is not adjective to “الرسل”. So, the meaning will be that many a Messenger have passed away before Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam*.

Qadiani Argument No.3:

“ولكم في الارض مستقر ومتاع الى حين.”
(*Baqarah: 36*)

The Mirzais refer also to the following Ayah:

They argue that because human life will exist only on this earth, so how Hazrat Isa (Alaih-i-Salam) can leave the earth and live elsewhere. (Azala Oham, p.250).

Mirza Qadiani says that the Ayah proves that human body cannot reach the sky. Human body was born out of earth, remained on earth and would go in earth.

Reply No.1:

If a man has a permanent residence somewhere, he may go temporarily anywhere. People have gone even to space and moon. Is it contrary to the verses of the Holy Quran. If Hazrat Isa Alaih-i-Salam has been lifted temporarily, it does not mean that he has died. He will come to earth at due time and will die like other people and will be buried in the earth.

Reply No.2:

There is consensus of Muslim scholars on it that by birth Isa Alaih-i-Salam resembled angels. So, his lifting is naturel. The Qadianies could never, nor would be able to present a 'Sahey' Hadith to support their view. The Hadith they present are not 'Sahey'.

These are some of the examples of Qadiani distortions of facts. For detail can be studied 'Shahadatul Quran' by Maulana Ibrahim Sialkoti. Maulana Idrees Kandhelvi's 'Ahtasab Qadianiat, v.2 is also important in this regard.

Question No.9: Write about the possibility of the lifting and descending of human body. What is the wisdom or rationale behind lifting and descending?

Answer:

Mirza Qadiani and his group claim: "Isa Alaih-i-Salam was not lifted to heavens alive. He died and was buried. The reason is that it is impossible for human body to be lifted to heavens." (*Azala Oham*, v.1, p.47 *Roohani Khazain*, v.3, p.126)

Not only Quran and Hadith prove lifting towards heaven and descending but there are also practical examples. For example:

1. Holy Prophet's *SallAllah-o-Alaihi WA Aalihi Wasallam* going to heavens for 'Miraj'. He *SallAllah-o-Alaihi WA Aalihi Wasallam* physically goes there and returns also. In the same way the Christ was also lifted and near the time of the Day of Judgement, he will be descended in the world.
2. Adam was sent to earth from heavens. In the same manner Christ's descend is also possible.
3. The 'Sahey' and authentic Ahadith prove that Hazrat Jafer bin Aby Talib (Razi Allah-o-Anho) flew in the sky along with angels. That is why he was called 'Tiar' (bird).

"Imam Tabrani narrates with reference to Abdullah (Razi Allah-o-Anho) that once the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* said to me (Abdullah (Razi Allah-o-Anho) 'O Abdullah, the son of Jaffer (Razi Allah-o-Anho), congratulations. Your father is flying in the skies alongwith angels.' (Another tradition says that Jaffer (Razi Allah-o-Anho) is flying alongwith Gabrael and Michael)

because he lost his hands in 'Ghazwa Moota.' (*Fashel Bari*, v.7, p.62 *Zarqani Sharah Mawahib*, v.2, p.275)

God granted him with two arms like that of angels. Hazrat Ali (Razi Allah-o-Anho) has laso said a verse in this connection:

"Jaffer (Razi Allah-o-Anho), who flies with angels in the morning and in the evening, is the son of my mother."

4. Aamir bin Fahara (Razi Allah-o-Anho) was martyred in 'Ghazwa bear Mauna' The traditions say that his funeral was lifted to heavens. Jabber bin Salma, the murderer of Aamir (Razi Allah-o-Anho), accepted Islam after seeing all this. He said.

"دعاني الى الاسلام مارايت من مقتل عامر بن فهيرة ورفعه الى السماء."

"Aamir bin Fahara's martyrdom and his being lifted to sky caused my acceptance of Islam."

Zahaq (Razi Allah-o-Anho) wrote the same incident to the Holy Prophet *SallAllah-o-Alaibhi WA Aalibhi Wasallam*. At this He *SallAllah-o-Alaibhi WA Aalibhi Wasallam* said:

"فان الملائكة وارت جثته وانزل في عليين"

"The angels hide his body and he was taken to "Ileyeen"

Imam Baheqy (Razi Allah-o-Anho) and Abu Naeem (Razi Allah-o-Anho) have referred to the incident. Hafiz Asqalani has laso hinted at the incident. Sheikh Jalaluddin Saeuti (Razi Allah-o-Anho) says that Ibn Saad, Hakim and Moosa have also referred to this tradition. In short there are many authentic sources of this incident.

5. After the 'Rajey' incident, the Quraash hanged Khubaib bin Ady (Razi Allah-o-Anho). The Holy Prophet *SallAllah-o-Alaibhi WA Aalibhi Wasallam* sent Umru Bin Umiya Zamry (Razi Allah-o-Anho) to bring the dead

body. Umru bin Umiya reached there. He pulled the dead body from the scaffold. He heard the noise of an explosion. When he saw backward he found that the dead body was not there. It seemed that the earth had swallowed the dead body. No trace was found. Imam Ibn Humble (Razi Allah-o-Anho). (Zaraqani Sharah Mawahib, v.2, p.73).

Sheikh Jaluddin Saeuti (Razi Allah-o-Anho) says that the earth swallowed Khubaib (Razi Allah-o-Anho) and that is why 'Ballul Aiz' became his epithet. Abu Naeem says that like Aamir bin Faheera (Razi Allah-o-Anho) Khubaib (Razi Allah-o-Anho) was also taken to the sky by the angels. He says that Isa (Razi Allah-o-Anho) was lifted to sky and in the same way, in Holy Prophet's Ummah, Aamir bin Faraha (Razi Allah-o-Anho) and Khubaib bin Ady (Razi Allah-o-Anho) were also lifted towards the say.

6. Religious scholars (Ulema) are heirs to Prophets; Prophets had revelation and miracles. In the same way Muslim religious scholars have manifestations and revelation in the narrow sense.

"Sheikh Jalaluddin Saeuti (Razi Allah-o-Anho) says that another incident, to which 'Nisae' and Tabrani have also referred to, strengthens the incidents of Aamir bin Fahara (Razi Allah-o-Anho) and Khubaib (Razi Allah-o-Anho). In this incident Hazrat Talha's fingers were wounded. Because of pain, he said 'Hiss'. At this, the Holy Prophet **SallAllah-o-Alaihi WA Aalibi Wasallam** said that: 'if instead of uttering 'Hiss' you had said "بسم الله" (Bismillah), the angels would have lifted you and taken you towards sky....' Ibn Aby Aldania has referred to a tradition in 'Zikarul Muti' and the narrator is Zaid bin Aslam'. The tradition says that there was a Holyman in Bani Israel. He lived in mountains. During the days of famine people would ask him for pray for rain. God granted his pray and there used to be rain. After his death people were busy in the preparation for his burial. Suddenly a

throne descended from the sky. A man put the dead body of the Holyman at the throne. The throne began to rise. The throne became out of the sight of the people.”

(Sharah Alsadoor, p.183).

7. The funeral (dead body) of Hazrat Haroon Alaih-i-Salam was lifted to the sky. Hazrat Moosa (Alaih-i-Salam) (Moses) prayed and it came to earth again. The whole account is given in Mastadrak Hakim. (*Mastadrak, v.3, p.464, printed in Bairut*).

The purpose of the narration of all these happenings is to show to the infidels and the deniers of truth that God's beloved human beings have been lifted to the sky many times. Nothing is impossible for God. Such incidents cause disgrace to the people who have no belief in miracles. Such incidents prove that lifting of human body towards the sky is not in contradiction to God's caron. It shows that God honours His special people. If God intends, human body can be lifted to the sky. In the same way it is not impossible that human body exists without eating and drinking.

Rationale Behind the Descending

1. The religious scholars have narrated the rationale behind the lifting and descending of Hazrat Iasa Alaih-i-Salam. The Jews claimed that they had murdered Christ and that the Dajjal would be a Jew and the Jews would follow him. But at that time God lifted him towards sky. Christ will reappear near the time of the Judgement day and kill Dajjal. Here rationale is to show that the Jews were wrong in their opinion that they had killed Christ. Christ will be sent again to kill the wrong doors. He was not killed. On the other hand, he will appear to kill Dajjal.
2. Hazrat Isa Alaih-i-Salam was lifted towards sky from Syria and he would descend in Syria so that he might conquer it. As the Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam* came to conquer Mecca after some years of

'Hijrah' (migration), in the same way Hazrat Isa Alaih-i-Salam migrated from Syria to the heavens. He will reappear, near the Day of Judgement, to conquer Syria and to root out the Jews.

3. After coming again he will break the Cross to prove that the faith of the Jews and the Christians, that Christ was put to cross, is wrong. God was protecting him. After his appearance there will be no more Cross.
4. And some of the religious scholars have stated that the rationale behind the lifting and appearing again is that God made every Prophet promise that if he (Prophet) found the Holy Prophet's time, he would have faith in Him *SallAllah-o-Alaihi WA Aalihi Wasallam* and would help him. The chain of the Prophets of Bani Israel came to an end with Hazrat Isa Alaih-i-Salam. God lifted Christ to heavens so that after the appearance of Dajjal Christ might be descended. He will help the Ummah. At that time the Muslim Ummah will be at a critical juncture and will be in need of help. At that occasion Christ will appear so that he may fulfil the promise of helping Muhammad's *SallAllah-o-Alaihi WA Aalihi Wasallam* Ummah. The fulfillment will not only be from his side, but by proxy it will be from other Prophet's side also.

Question No.10: The Qadianies create doubts in mind concerning the existence of Isa Alaih-i-Salam. Mention and reply any three of these.

Qadiani doubt No.1:

If Hazrat Isa Alaih-i-Salam is in heavens, what he eats there?

Reply:

1. After reaching the other world, spiritual requirements overcome man. There he is free from the worldly needs. Body is dominant in the world, while spirit is dominant in hereafter. So, Christ gets spiritual 'diet', according to the needs.
2. 'Ashab Kahef' survive without eating and drinking for three hundred years.
 "و لبثوا فى كهفهم ثلث مائة سنين و ازادادو تسعا." (Al-Kahef: 25)
3. According to a Hadith the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam said that after the appearance of Dajjal, there will be severe famine. The people of the Faith will have nothing to eat'. The Sehaba asked 'O God's Messengar! What will be the condition of the people of the Faith at that time? The Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam replied: 'Like angles the invocation of God's name will be suffice for the people of Faith' (It will be alternative to food).
4. According to a Hadith the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam used to observe 'Wisal' fast. "who among you will observe 'Wisal' fast like me? My God provides me with edible things from the hidden world. This food is my diet" (Bukhari, v.2 , P.1012). so, it proves that human body can exist without eating and drinking.
5. Adam did not use earthly food in paradise and Chirst, in spite of being born with Gabrael's نفخه used earthly food.
6. Hazrat Younas Alaih-i-Salam remained alive in the belley of the fish: Quran says in this regard, "Now had he not been of those that glorify God, he would have tarried in its belley until the day they shall be raised" (Al-safat: 143-144). It proves that had Younas Alaih-i-Salam lived in the

belley of the fish, he would have remained alive till the Dooms Day without eating and drinking.

Qadiani doubt No.2:

After reaching the age of 80 or 90 man becomes insane, as God says:

“وَمِنْكُمْ مَنْ يَرُدُّ إِلَىٰ أَوَّلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا”
(*Al-Nahal: 70*)

Reply:

1. Quran and Hadith do not talk about the age of 80 or 90. This has been added by Mirza Qadiani.
2. ‘Ashab-e-Kahef’ (people of the cave) did not become insane during the three hundred years.
3. Adam Alaih-i-Salam and Nuh Alaih-i-Salam lived for hundreds of years. The knowledge and reason of the Prophets never come to naught.

Qadiani dopubt No.3 :

How is it possible to reach the sky from earth within seconds?

Reply:

1. Modern science prove that light can cover a distance of one caror (ten million) and twenty lac mile per minute. Current can have five hundred rounds of the earth in a minute. Some stars move at the speed of eight lacs and eighty miles per seconds. Moreover, as soon as man looks upwards, his eyes catches sight of the sky at once. The sky

causes limit to the sight, otherwise human eye could see far ahead.

2. After the rising of the sun, light reaches earth within seconds, while the distance between earth and sun is 61090908 karor miles (one karor is equal to ten millions).
3. Satans and giants can cover a distance of hundreds of miles within seconds or no time. Is it not possible for God to make his special man cover a long distance within seconds?
4. Arif bin Barkhia presented the throne of Bilqees to Hazrat Suleman Alaih-i-Salam within no time. It could have taken months to reach the throne.
 ”قال الذى عنده علم من الكتب انا اتيك به قبل ان يرتد اليك طرفك
 فلما راه مستقرا عنده قال هذا من فضل ربى.“

(Al-Naml: 40)

5. In the same way Hazrat Suleman Alaih-i-Salam subdued air. Quran says that air would take Hazrat Suleman's Alaih-i-Salam throne wherever he wanted. It covered the distance of months in hours.
6. The infidels of these days believe in the aeroplanes, that can take them with the speed of thousands kilometers per hour. But they do not believe that air could take the throne with a greater speed. The aeroplane flies with the help of man-made machine while Suleman's Alaih-i-Salam throne flew with the command of God. It was a miracle, but flying of aeroplane is not a miracle.

Qadiani doubt No.4:

Mirza Qadiani writes:

“Any elemental body (human body) cannot be lifted to sky because how the body can cross the atmospheric region (where there is intense cold) and fiery region.” (Azala Oham, v.1., p.47 Roohani Khazain, v.3, p.126)

Note: The atmospheric region and the fiery region do not exist. These, in fact are the silly things said by the old Greek Philosophers. Science has proved all such theories wrong. There were no such regions during the journey towards moon.

Reply No.1:

If the Holy Prophet *SallAllab-o-Alaihi WA Aalihi Wasallam* during his visit to heavens and the angels can cross these regions (if the regions exist at all). Hazrat Isa Alaih-i-Salam can also cross these regions. If Adam's Alaih-i-Salam descend is possible, Hazrat Isa's Alaih-i-Salam descend is also possible.

Reply No.2:

Quran says it clearly that food used to be descended from the sky for Hazrat Isa Alaih-i-Salam. The food also passed through the fiery region. So according to Mirza Qadiani's theory, the food should have burnt to ashes after passing through this region (May God forgive). These, in fact, are the excuses for not believing in the verses of the Holy Quran and the miracles of the Prophets.

Reply No.3:

Is God not so powerful to convert the fiery region into a pleasant one as He did in the case of Hazrat Ibrahim Alaih-i-Salam?

Two Important References

In the first refence Mirza Qadiani says clearly that Moses is alive. In the other reference, he says that Moses is alive in heavens. So, if a Qadiani asks you that how Christ go to heavens or sky, you can argue that he reached heavens as Moses reached there. If a Qadiani asks you about the diet of

Christ in heavens. You can reply that he eats the same that Moses eats. The reply to all their objections to the life of Christ is Mirza Qadiani's own writings :

1-

”بل حیات کلیم الله ثابت بنص القرآن الکریم الا تقرأ فی القرآن ما قال الله تعالی عز وجل فلا تکن فی مرية من لقائه. وانت تعلم ان هذه الایة نزلت فی موسی فیهی الدلیل صریح علی حیات موسی علیه السلام لانه لقی رسول الله صلی الله علیه وسلم والاموات لا یلاقون الاحیاء ولا تجد مثل هذه الایات فی شان عیسی علیه السلام نعم جاء ذکر وفاته فی مقامات شتى.“

(*Hamatul Bashra*, p.55, *Roohani Khazain*, v.7, p.221)

2-

”هذا هو موسی فتی الله الذی اشار الله فی کتابه الی حیاتہ و فرض علینا ان نؤمن انه حی فی السماء ولم یمت و لیس من المیتین.“

(*Noor Al Haq*, p.50, *Roohaini Khazain*, v.8, P.69)

Mirza Qadiani was so vile a person that he opposed the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* in each and every matter. The Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* said that 'Jihad' is continued (it has not come to an end). But Mirza declared it unholy. The Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* said that Prophethood has come to an end, Mirza said that it was continued. The Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* said that Christ is alive, Mirza said that he had died. The Holy Prophet's *SallAllah-o-Alaihi WA Aalihi Wasallam* Ummah believes that Moses has died, but Mirza says that he is alive in heavens. The person who opposes the Holy Prophet *SallAllah-o-Alaihi WA Aalihi Wasallam* in every matter is a worse infidel than even Satan.

FALSEHOOD OF MIRZA

Question No.1: Write down the life history of Mirza Qadiani in brief. Write also that how he claimed Prophethood gradually?

Answer:

Name and Family

Mirza Qadiani introduces himself in these word "My name is Ghulam Ahmad. The name of my father is Ghulam Murtaza and that of my grand father is Atta Muhammad and that of my great grandfather is Gul Muhammad. Our cast is Mughal Barlas. The documents of my ancestors, which are safe by this time, reveal that my forefathers came to this country from Samerqand." (*Kitabal Birea*, p.134; *Roohani Khazain* v.13, p.162-163)

Date and place of birth

The ancestral region of Mirza Qadiani is Qadian in Tehsil Batala and District Gurdaspur. About the date of his birth he writes: "I was born in 1839 or 1840, the last days of the Sikhs. In 1857, I was of 16 or 17" (*Kitabul Brea*, p.146, *Roohani Khazain*, v.13, p.177)

Education

In Qadian Mirza Ghulam Ahmed got education from many teachers. He writes, "In childhood a teacher, who was well versed in Persian, was hired for my education. He taught me the Holy Quran and some Persian books. The name of the teacher was Fazle Ilahi. When I was of ten, a Molvi, who knew Arabic well, was hired for my training. His name was

Fazel Ahmed. I think that my education was God's special 'Fazel' (mercy, bounty), so the names of teachers were also 'Fazel'. Moulvi Sahib was a very religious man and he taught me with devotion. I learnt some books on grammar from him. When I became of 17 or 18 another teacher, Gul Ali Shah, also taught me. He was also appointed by my father to teach me in Qadian, I learnt from this latter teacher some books on grammar, logic, 'Hikmat', etc. I learnt as much as God wished. I learnt some of the books on medicine from my father. He was very expert physician. During those days I was so much busy in the world of books that I was cut off from the world. (*Kitabul Brea*, pp.161-163, *Roohani Khazain*, v.13, pp.179-181)

Gay life of Youth and Service

In his youth he stepped in the evil society. It can be estimated from Bashir Ahmed's (his son) writing, "My grand mother narrates me that once in his youth the promised Christ (Mirza) went to receive the pension of your grand father. Mirza Imam Din also followed him. When he received the pension money Mirza Imam Din turned his mind and instead of taking him to Qadian took him elsewhere. After spoiling the whole amount, he left him (Mirza). Due to shame he did not come home and because your grandfather was insisting on that he should do any job, he got a job, on small pay, in Deputy Commissioner Court in Sialkot." (*Seeratul Mehdi*, part one, p.43. By Mirza Bashir Ahmed)

About Mirza Imamuddin Mirza Qadiani writes: "The people like Nizamuddin and Mirza Imamuddin were faithless and irreligious to the core." (*Seeratul Mehdi*, part one, p.114) *

The favourite of the British Government

During his service in Sialkot Mirza Ghulam Ahmad had good relations with some of the European Missionaries and the British officials. In the guise of religious debate, he made secret meetings with Christian missionaries. He convinced them of his full support. There is a reference in 'Seerat Masehy Moud', page 15, of a meeting between Mirza Qadiani and the incharge of British Intelligence Sialkot Mission, Mr Reverend Butter. The meeting took place in Rabwah in 1868. After some days Mirza Ghulam Ahmad Qadiani abandoned the job, settled in Qadian and started writing books. Mirza Qadiani did job in the court for four years, from 1864 to 1868.

The plan to root out Islam

Reaching Qadian, he first tried to get attention of the common Muslims. For this he did some incomplete polemics with Christians, Hindues and Arias. In 1880, he started writing 'Brahen Ahmedia'. Most of the essays in the book were in keeping with the faith of the Muslims. But Mirza introduced also some of his foretellings, in this book. In this book he announced explicitly the obedience and loyalty to the British and gave verdict against 'Jihad'. From 1880 to 1884, he wrote four parts of 'Brahen Ahmedia.' The fifth part was published in 1905.

The Claims of Mirza

From 1880 to onward Mirza Qadiani made many claims. Some of his claims are as follows:

1. 1880: He claimed that he was an Inspired man.
2. 1882: He claimed of being Revivalist.
3. 1891: He claimed of being the promised Christ.

4. 1899: He claimed of being Zillely and Broozy prophet.
5. 1901: He claimed of being a Prophet with a 'Shariah'.

He also made some other strange claims

Claim of being 'Baitullah'

"In a revelation God named me as 'Baitullah' (God's House). (*Arbaen 4, p.5; Roohani Khazain, v.17, p.445*).

Claim of being Mujaded

"At the end of the 13th century and at the beginning of the 14th century God informed me through a revelation that I am the Revivalist (Mujaded) of this century" (*Kitabul Brea, p.183; Roohani Khazain v.13, p.201*)

Deputed by God

In 1882 he claimed that "I am deputed by God" (*Braheen Ahmedia fifth, p.52 Roohani Khazain, v.21, p.66*)

Claim of being 'Nazeer'

In 1882 he claimed that he has been sent by God to terrorize people.

"الرحمن علم القرآن لتندروا ما الذر ابائهم"

"God taught you the Quran so that you might terrorize the people whose forefathers had not been terrorize" (*Braheen Ahmedia, part 5, p.52 Roohani Khazain, v.21, p.66*)

Claim of being Adam, Mary and Ahmed

”يا ادم اسكن انت وزوجك الجنة يا مريم اسكن انت وزوجك الجنة يا احمد اسكن انت وزوجك الجنة نفعت فيك من لدني روح الصدق“

(*Tazkarah*, p.70; *Braheen Ahmedia*, p.497 *Roohani Khazain*, v.1, p.590)

“O Adam, O Maryam (Mary), O Ahmed! You and all your followers and companions enter paradise, the real salvation, I have infused the spirit of Truth in you”

Explanation

“Here Mary does not mean Mary, the mother of Christ, nor Adam means the father of mankind, nor Ahmed means the Holy Prophet *SallAllab-o-Alaihi WA Aalibi Wasallam*. Same is the case with the names of Moses Christ, David, etc. The names of the Prophets do not stand here for their respective Prophets but stand for me.” (*Maktobat Ahmedia*, v.1; p.82 *Tazkarah*, pp.71, 72)

Claim of being Messenger

”انى فضلتك على العالمين قل ارسلت اليكم جميعا“

(*Tazkarah*, p.129; *Roohani Khazain*, v.17, p.353)

“I gave you superiority to all the worlds. I have been sent towards all of you”

Claim of Monotheism and Unequaled

In 1886 he claimed that he had been revealed that “you are like my monotheism and unequaled. (*Tazkarah*, p.381)

“You are from me and I am from you” (*Tazkarah*, p.436)

Claim of being like Christ

In 1891 he claimed that "Through God's revelation I have claimed of being like Christ. I have been revealed also that the Quran and Ahadith have already informed and promised about me." (*Tazkarah*, p.172, *Tableegh Risalat*, v.1, p.159)

Claim of being Christ, the Son of Mary

In 1891 he claimed that he had been revealed "جعلناك المسيح بن مريم", "We made you Christ, the son of Mary," "Tell them that I have been sent like Christ." (*Tazkarah*, p.186. *Roohani Khazain*, p.442 V.3)

In a verse he says: "Do not talk about the son of Mary, Ghulam Ahmad is better than he." (*Dafe Albal*, p.20; *Roohani Khazain*, v.18, p.240)

Claim of being God

In 1892 he claimed that

In his 'revelation' he says"

"انما امرک اذا اردت شیء ان تقول له کن فيكون."

"your quality is that after deciding a thing if you say 'Be', it will be 'done.'" (*Tazkarah*, p.203, *Roohani Khazain*, v.21, p.124)

Claim of being Christ and Mehdi

In 1898 he claimed:

"بشرني وقال ان المسيح الموعود الذي يرقبونه والمهدي المسعود الذي ينتظرونه هو انت."

(*Tazkarah*, p.257; *Roohani Khazain*, v.8, p.275)

“God gave me the good tiding (news) and said that ‘you are the promised Christ and Mehdi for whom the people are waiting”.

Claim of being the Imam of time

In 1898 he claimed: “now I say it boldly that with God’s Grace I am the leader (Imam) of the time” (*Zarooratul Imam, p.24; Roohani Khazain, v.13, p.495*)

Claim of being Zillely Prophet

From 1900 to 1908 he claimed of being the ‘Zillely’ (Shadow of Prophet) Prophet, “I am ‘Broozy’ Hazrat Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* All the excellencies of Prophethood of Muhammad *SallAllah-o-Alaibi WA Aalibi Wasallam* are reflected in my mirror. Am I a different personality who claimed a different Prophethood” (*Aik Ghaliti Ka Azala, p.8 Roohani Khazain, v.18, p.212*)

Claim of being Prophet and Messenger

- 1- انا انزلناه قريباً من القاديان “We sent him near Qadian” (*Braheen Ahmedia, p.499, Roohani Khazain, v.1, p.593*)
- 2- True God is He who sent His Messenger in Qadian” (*Dafee Albala, p.11; Roohani Khazain, v.18, p.231*)
- 3- “I am Messenger and Prophet as well, i.e. I have been sent and God reveals to me the hidden things”. (*Aik Ghaliti Ka Azala, p.7; Roohani Khazain v.18, p.211*)
- 4- “He is God Who sent His Messenger (me) with guidance and morals” (*Arbaeen No.3, p.36; Roohani Khazain, v.17, p.426*)
- 5- “The Almighty God will protect Qadian and there will be no plague, so that you may understand that there was

God's Messenger in Qadian" (*Dafe Albala*, p.5; *Roohani Khazain*, v.17, p.225-226)

The claim of being a Prophet with 'Shariah'

1-

“قل يا ايها الناس انى رسول الله اليكم جميعا اى مرسل من الله”

“And say, O People! I have been sent by God to all of you.” (*Majmoya Ishtaharat*, v.3, p.270 *Tazkarah*, p.352, 3rd ed.).

2-

“انا ارسلنا اليكم رسولا شاهداً عليكم كما ارسلنا الى فرعون رسولا.”

“We have sent a Messenger towards you, as a Messenger had been sent towards Pharoah” (*Haqeeqatul Wuh*, p.101; *Roohani Khazain*, v.22, P.105)

3- “If it is said that the man with a ‘Shariah’ and not every mischievous, is destroyed if he spreads mischieves, it is baseless. First of all one should understand as to what ‘Shariah’ (Divine Law) really is:

- (i) The man who, through his Revelation, gave some commands and prohibitions and gave a conon to his Ummah, is a not with a ‘Shariah’. According to this definition, too, there are commands and prohibitions. As there are commands and prohibitions in this revelation:

“قل للمؤمنين يغضوا من ابصارهم ويحفظوا فروجهم ذالك ازكى لهم”

This was revealed 23 years ago and there is command as well as prohibition in it. The both are present in my Revelation.

- (ii) If it is said that ‘Shariah’ should have new commands and orders, it is false because God says:
 ان هذا لفى الصحف الاولى صحف ابراهيم وموسى
 It

means that Quranic teachings are present in Old Testament also.

- (iii) If it is said that 'Shariah' should have commandments and prohibitions categorically stated, it is not true because had Injeel or Quran stated commands categorically, there would not have been any room for 'Ijtihad' (interpretation of Islamic law). (*Arbaeen No.4, p.6; Roohani Khazain, v.17, pp.435-436*)

- 4- "يَسْ اَنْكَ لِمَنْ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ." "O leader, you are God's Apostle. You are on the right path."
(*Haqeeqatal Wuhi, p.107; Roohani Khazain, v.22, p.110*)

- 5- "فَكَلِمَتِي وَنَادَانِي وَقَالَ اَنِي مَرْسَلَك اِلَى قَوْمٍ مُفْسِدِينَ وَاَنِي جَاعِلُكَ لِلنَّاسِ اِمَامًا وَاَنِي مُسْتَخْلَفُكَ اِكْرَامًا كَمَا جَرَتْ سُنَّتِي فِي الْاَوَّلِينَ."
"Now it is clear that in these Revelations it has been said again and again that I am sent by God, that I have been appointed by God, that I am faithful to God and that believe in it whatever I say and that my enemy will go to Hell" (*Ansam Alham, p.62, Roohani Khazain, v.11, p.11*)

These are some of the claims of Mirza Qadiani. There are two motives behind these claims:

- A:** To divide Muslims and to become psychophent of Muslims.
B: Influence of melancholic nature.

Note: Keeping in mind these two motives, Mirza Qadiani's claims should be told to people gradually. The base of his claims is not on spirituality or reason, but on materialism, foolishness and false hood.

Question No.2: Define faith. What are the requirements of faith or religion, ('Deen')? What is infidelity? Which are the people who can be called infidels, atheists, apostates, heresies and hypocrites? To which category the Qadianies fall? Answer the Qadianies objection that even the people or groups who have charged the Qadianies of infidelity have themselves charged each other of infidelity.

Answer:

Faith

The word 'Iman' (faith) has been derived from 'Peace (Aman). According to dictionaries 'faith' stands for 'to believe in a thing which we have not observed. We believe on behalf of the truth and character of the person who is telling us a particular thing. In the terminology of 'Shariah' faith is to depend on the prophets and whatever they say about God and the hidden world. For example, we believe in angels without seeing them. We believe because we believe in the truth of the prophets. Faith should have its roots in heart and mind.

Note: On this subject Syed Anwar Shah Kashmiri (Razi Allah-o-Anho) has written a book. 'Akfarul Mulhdeen'. The urdu translation is also available, Maulana Idrees Kanddelvi (Razi Allah-o-Anho) has also gained much from this book. His 'Ahtasabe Qadianiat, part 2, is also important.

Requirements of faith (Deen)

In the terminology of 'Shariat' the requirements of 'Deen' are those clear cut things which are proved by 'Matwater' Ahadith' and which are known by the common Muslims. Believing in these is compulsory for faith.

There is need of reinterpretation or elucidation where there is any doubt or where there is some need for it. If there is need for reinterpretation at all, it should not be contrary to Quran, Hadith and the consensus of the Muslim opinion.

Infidelity

In 'Shariah' infidelity is in contrast with faith. Believing in the commandments of God on behalf of Prophets is called faith. If we do not believe in a thing concerning God and that has come through the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam*, we are infidels. There are two types of commandments or orders in 'Deen' – the Hadith that has many chains of narrators and the Hadith which has been narrated by a single person. 'Matwater' Hadith is one which has reached us through continuous chain of narrators. There is always a group among Muslims which narrates it and from the time of the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam* Muslims narrate and copy it. Here narrators are without any break and there is no chance for doubt or forgetfulness. The denial of such a 'Matwater' Hadith is infidelity. And the Hadith which has been narrated by a single person is not necessarily to be followed. Its denial will not lead to infidelity.

'Lazoom Kufr' (profanity)

If a man talks blasphemously unconsciously, as one laughs at beard, it is profanity. It is called 'Lazoom Kufr'.

'Iltazam Kufr'

If a man talks blasphemously consciously, as one says that Prophethood is continued after Hazrat Muhammad *SallAllab-o-Alaibi WA Aalibi Wasallam*, it is profanity. If the man believed what he said, it is 'Iltazam Kufr'. 'Lazoom Kufr' is profanity or infidelity of lesser degree, but 'Iltazam Kufr' is a profanity of higher degree.

Infidel

According to dictionary infidelity means 'to deny'. In the terminology of 'Shariat' the man who denies any one clear cut religious order is an infidel.

Atheist and heresy

To reinterpret the clear cut things of 'Shariah' in such a way as is in contrast with the faith of the Ummah. In Quran it is called 'Asheism' and in Hadith it is called 'heresy'. Atheist and heresy are the persons who use Islamic terminology, but uses them or interprets them in such a way as change their real meaning. For example, if a man reinterprets 'prayer' and 'Zakat' in a way that 'prayer' (Namaz) stands for just 'pray and uttering God's name' and that prayer need not have its particular form, it is atheism and heresy. In the same way an atheist or heresy may interpret 'Zakat' that it stands for The purification of self and that there is no need of giving certain amount of money from one's wealth.

Heresy is the man who is hypocrite and loses to be a Muslim. He tries to prove that his infidelity is, in real, Islam.

Commandment against heresy

Imam Malik, Imam Abu Hanifa and Imam Ahmed (Razi Allah-o-Anho) say about the heresy that his repentance will not be accepted, because he has been guilty of heresy. He tried to present infidelity as Islam. He, infact, tried to cheat. This is unpardonable. Only death is the penalty for it. And the Qadianies are atheist and heresy.

Apostate

In dictionary, apostate means 'to turn back'. In the terminology of 'Shariat' apostasy means 'to turn towards infidelity after accepting Islam. Imam Raghīb Isfahani (Razi

Allah-o-Anho) defines apostasy in 'Mufradat' as: "to convert to apostasy, from Islam, is apostasy."

Commandment against apostate

All the four schools of thought among the Muslims have the consensus of opinion that the person who becomes apostate should be given a chance for three days. Effort should be made to clear his doubts. If he realizes truth again and converts to Islam, it is well and good, otherwise he should be killed. This is called the issue of the killing of apostate and there is no difference of opinion among the Muslim scholars concerning it.

Hypocrite

Hypocrite is the person who hides his infidelity and poses to be a Muslim. The people of this kind were called hypocrite in the days of the Holy Prophet *SallAllah-o-Alaibi WA Aalibi Wasallam*. Now there can be two types of people – Muslims or infidels.

Commandment against the Qadianies

The Qadianies are heresy. They present their infidelity, Qadianiat, as Islam. For them Islam is infidelity. Even the coming generations of the Qadianies will be called heresy and apostate unless they convert to Islam. All the Qadianies are apostates whether they converted to Qadianiat or they inherited Qadianiat. The punishment for an apostate and heresy will be inflicted on them. Their sin is not only that they have converted to Qadianiat, but their real sin is also that they name their infidelity as Islam. And every Qadiani is sinful in this regard. Most of the Muslims are not aware of the real nature of Qadianiat.

Charge of infidelity against each other

To convert people's attention, the Qadianies say that the religious scholars who are given verdict of infidelity against them are also charging each other of infidelity. So, the opinion of religious scholars is not reliable. The reply to this fallacy is as follows:

- 1- The function of the 'Ulemas' (religious scholars) is not to lead people to infidelity but to tell them about the infidels. The 'Fatwa' (verdict) of the 'Ulema', that charge others of infidelity, does not represent their school of thought. On the other hand research minded people and the 'Ulema' having balanced opinion have always been careful. Such 'Ulema' have always disagreed with such a non serious and non-careful attitude of the 'Ulema'. It is misleading if only the examples of same ill-natured and violent 'ulema' are presented before the people. So, it is wrong to hold the opinion that all the schools of thought of Muslims have been charging each other of infidelity. In every school of thought there has ever been an element which has been violent against others. But it is also a fact that in the same school of thought there are scholars who are against such extremism and are moderate. And practically the moderate elements always over came.
- 2- The difference among the Muslim schools of thought is the difference of opinion and not of canon and divine law. That is why wherever the Muslims face a common problem or enemy, they unite. All the schools of thought unite at such occasions. A few violent people can do nothing. But the irony is that the small group of the violent Muslims has been highlighted. Much has been said about the differences among Muslims. The Qadianies have propagated much that the Muslims have differences and disparity among themselves. These were the same Muslims who played their role in the following:

- A: In 1951 all the schools of thought assembled to formulate Islamic constitution. They formulated '22 points'.
- B: In 1952 they collectively recommended Islamic priorities in the constitution. There was no difference of opinion.
- C: All the Muslim schools of thought were of the same opinion concerning the 'Khatm-e-Nubuwwat' movement 1953.
- D: There was no difference of opinion in the formulation of the Islamic clauses in the 1973 constitution.
- E: All the schools of thought were united in the 'Khatm-e-Nubuwwat' movements of 1974 and 1984. Moreover, they had the same voice in 'Nizame Mustafa' movement of 1977.

Keeping in mind these things some things are evident:

- i) To charge any other of infidelity is the self-opinion of some violent people. This should not be taken as the opinion of the whole class or group; otherwise all the schools of thought could never have been assembled to one platform.
- ii) The dominating element in all these schools is that, which does not charge the others of infidelity because of any difference;
- iii) If some of the Muslims have exaggerated in charging others of infidelity, it does not mean that there can not be an infidel in the real sense.

Are there no quack doctors? Does a skillful doctor never make a mistake? Can a man form the opinion that the whole class of doctors is a fraud? No, because of the wrong doings of some doctors the whole class can not be blamed. Do the judges of the courts never make blunders? Because of the

existence of some corrupt judges it can not be argued that the very institution is useless. The same can be said about every walk of life. If some people are careless in their 'Fatwa' (legal opinion) it does not mean that there can never be a 'Fatwa' against anyother. In this regard Allama Iqbal has given a very sane opinion:

“The religious disputes among different sects of Muslims do not affect the issues on which there is consensus. It does not matter that the sects are charging each other of infidelity.” (*Harf-e-Iqbal: p.127. Published: Alminar Academy, Lahore 47*)

Question No.3: Can the Qadianies be considered infidels or atheists? Are the Qadiaense 'people of the Qiblah'? What is the difference between the Qadianies and the other infidels? What is the religious order in case the Qadianies build mosques and bury their dead bodies in Muslims graveyards?

Answer:

Qadianies are Infidels

In his famous book, 'Muqadma Bahawalpur', Maulana Anwar Shah Kashmiri (Razi Allah-o-Anho) states six causes for which Mirza Qadiani and his followers can be called infidels:

1. Denial of the seal of Prophethood.
2. Claim of Prophethood.
3. Claim of receiving 'Revelation'
4. Blasphemy against Christ

5. Blasphemy against Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*
6. Charging the Muslims of infidelity (*Roedad Muqadma Mirzaia Bahawalpur, v.1, p.417*)

All the writings of Mirza Qadiani are full of blasphemy. Maulana Anwar Shah Kashmiri (Razi Allah-o-Anho) rightly says that "the infidelity of Musalma Kazab and Musalma Punjab is greater than that of Pharoah" (*Ehtasabe Qadianiat, v.2, p.11*)

In the following are the arguments in keeping with the six points:

1. Denial of the seal of Prophethood

The verses of the Holy Quran, Ahadith and the consensus of the Muslim opinion prove 'Khatm-e-Nubuwwat'. Mirza Qadiani's claim of Prophethood is in fact denial of 'Khatm-e-Nubuwwat'. The denier of 'Khatm-e-Nubuwwat' is an infidel. Here only one reference is given:

"The Holy Quran talks categorically about it that Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* is the last Prophet of God. The 'Ahadith' and the consensus of the Muslim opinion are clear about it. So, whoever has a contrary opinion will become an infidel and if he insists upon it, he will be murdered. (*Roohal Maani, v.8, p.39*)

2. Claim of Prophethood

- 1: "True God is He Who sent His Messenger in Qadian" (*Defe Albala, p.11; Khazain, v.18, p.231*)
- 2: We (I) claim that we are Prophet and Messenger" (*Malfozat, v.10, p.127*)
- 3: "I have been called 'Prophet' categorically." (*Haqeeqatul Wubi, p.50; Khazain, v.27, p.154*)

4: “قل يا ايها الناس انى رسول الله اليكم جميعا .”

“Say, O People! I have been sent to all of you as a Messenger” (*Tazkarah*, p.352)

5:

“انا ارسلنا اليكم رسولا شاهداً كما ارسلنا الى فرعون رسولا .”
(*Majmoya Ilhamat Mirza, Tazkarah*, p.610)

3. Claim of Receiving ‘Revelation’

- i. I swear by God that I have faith in these ‘revelations’ as I have faith in the Quran and the other Holy books. As I believe that the words of the Holy Quran are the words of Gods, in the same way I believe that the words are revealed to me by God.” (*Haqeeqatul Wubi*, p.220, *Khazain*, v.22, p.220)
- ii. “Whatever is told to me in ‘revelation, I consider is free from error. Like Quran, my revelation is also free from any error. By God, my revelation is the words of God. I have faith in my revelation as Moses had faith in Torah and Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* had faith in the Holy Quran. I am assured that I am not inferior to these (Prophets). Whoever tells a lie is cursed.” (*Nazool Maseby*, p.99, *Khazain*, v.18, p.477)
- iii. To support (our view) we present the ‘Ahadith’ which are in keeping with the Holy Quran and are not contrary to my ‘revelation’. We throw all the other ‘Ahadith’ in the dust bin”. (*Ijaz Ahmedy*, p.30; *Khazain*, v.19, p.140)

4. Blasphemy against Christ

- i. In this Ummah God sent a promised Christ, who is greater in his glory than the previous Christ. God named the other Christ Ghulam Ahmed." (*Dafe Albala, p.13, Khazain, v.18, p.233*)
- ii. In this Ummah God sent a promised Christ, who is greater in his glory than the previous Christ..... I swear by God that if Christ, the son of Mary had been in my era, he could not have done what I had done. He could not have revealed what I had revealed." (*Haqeeqatul Wubi, p.148, Khazain, v.22, p.152, Kashtia Nooh, p.56, Khazain, v.19, p.60*)
- iii. God named me as "Isa" in Braheen Ahmedia. God associated with me the verses of the Holy Quran (which previously had been thought to be associated with Christ). God also said that 'Quran and Ahadith tell about your coming.' (*Braheen Ahmedia, part 5, p.85 Roohani Khazain, v.21, p.iii*)

In the last reference Mirza Qadiani says that 'Braheen Ahmedia' is God's book. (May God forgive).

5. Blasphemy against Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam

In his writings Mirza Qadiani has been blasphemous against almost all the Prophets. In the following are some of the references which prove his basphemy against Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam

- i. "I have told many times and as the Ayah says: "وآخرين منهم لما يلحقوا بهم", I am the last of the Prophets. I am 'Broozy' Prophet. Twenty years ago I was

named 'Muhammad' and 'Ahmed' in Braheen Ahmedia. I was called the part of Hazrat Muhammad **SallAllah-o-Alaihi WA Aalihi Wasallam**. In this way Holy Prophet's being the last of the Prophets does not affect my Prophethood because shadow is not reparate from its real" (*Aik Ghaliti Ka Azalah*, p.8; *Khazain*, v.18, p.212)

- ii. The eclipse of the moon was shown as a sign for Hazrat Muhammad **SallAllah-o-Alaihi WA Aalihi Wasallam** while the eclipse of the moon and the sun was shown for me. Will you deny over now?" (*Ijaz Ahmedy*, p.71, *Khazain*, v.19, p.183)
- iii. "Listen carefully that there is no need of manifesting Muhammad's name now. Here is no need for the majestic or awe inspiring name. It has seen its good days. Now there is no need for the hot rays of sun. Cool light is the need of the time and I (Mirza) am that light". (*Arbaen number No.4*, p.14, *Khazain*, v.17, p.445)
- iv. God bestowed Holy Prophet's beneficence upon me and perfected me. I was drawn towards the Holy Prophet **SallAllah-o-Alaihi WA Aalihi Wasallam** to the extent that mine and his (Holy Prophet's SAW) beings became one. So, he who entered my group entered in fact the group of Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet **SallAllah-o-Alaihi WA Aalihi Wasallam**) and this in real is the meaning of "وآخرين منهم". Nothing is hidden from the thinkers. He who makes any difference between me and Muhammad **SallAllah-o-Alaihi WA Aalihi Wasallam**, did not recognize or understand me." (*Khutba Ilhamia*, p.171; *Khazain*, v.16, p.258, 259)

Mirza Qadiani claims that he is Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam*. He writes.
 “محمد رسول الله والذين معه اشداء على الكفار”

“I have been named Muhammad and Messenger in this revelation.” (*Aik Ghaliti Ka Azala*, p.4 *Roohani Khazain*, v.18), p.207)

6. Charging the Ummah of infidelity

- i. “God has revealed me that every man to whom my message reached and he did not accept me is not a Muslim” (*Tazkarah Majmoya Ilhamat*, p.607, 3rd ed.)
- ii. There are two types of infidels. First, one who denies Islam and does not consider Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* as the Prophet of God. Second, one who does not believe in the promised Christ (Mirza) and considers him false. God has told about him in the earlier books. So, the person who refuses to accept God’s and the Messenger’s saying is an infidel. In reality infidelity of both of the types is the same. (*Haqeeqatul Wubi*, p.179; *Khazain*, v.22, p.185)

In the same way Mirza Mehmood and Mirza Bashir Ahmed writes about the people who have not faith in Ghulam Ahmed Qadiani:

- iii. All the Muslims who have not taken an oath of allegiance to the promised Christ, whether they have never heard of the promised Christ (Mirza Qadiani) are infidels and are no more Muslims.” (*Sadaqat*, p.35)
- iv. The man who has faith in Moses but not in Christ or has faith in Christ but not in Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* or has faith in Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam* but not in the promised Christ (Mirza), is infidel and has no concern

with Islam. (*Kalma tul Fazel*, p.110, by Mirza Bashir Ahmed)

QADIANI AND THE PEOPLE OF THE QIBLAH

The word 'Ahley Qiblah' (people of the Qiblah) is used for the Muslims. The 'Ahley Qiblah' can not be called infidels unless they commit the acts or say such words that lead to infidelity. The people who deny the requirements of 'Deen' are not Muslims. If a man believes in the continuity of Prophethood, he is infidel. 'Ahley Qiblah' does not stand for just saying prayer in the direction of the 'Qiblah' (Holy Kabah), because even Musalama Kazzab said prayer in the direction of the 'Qiblah'. So, the term 'Ahley Qiblah' stands for those persons who say prayer in the direction of the 'Qiblah' and at the same time have faith in all the requirements of 'Deen' (Faith).

Difference between the Qadianies and other infidels

The people who have no faith in Islam or who do not accept Islam, like the Christians and the Jews, are infidels. But there is a great difference between the Qadianies and the Christians or the Jews. The Jews and the Christians of the present day are in the wrong but their Prophets were true. But not only the Qadianies but their 'Prophet' is also untrue. Islam accepts the followers of Prophets as 'Zimmy' (Non-Muslims of an Islamic state). Islam accepts neither a false Prophet nor his followers. The followers of the false Prophet should be treated as Hazrat Abu Bakr (Razi Allah-o-Anho) had suggested the way that Musalama Kazzab's followers should be treated. The Qadianies are not like other non-Muslims. They are apostates and hypocrites.

Qadiani places of Worship

Mosque is the name for the place of the Muslims worship. In the days of the Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam* the hypocrites constructed a 'mosque' which was called 'Masjide Zarrar' by the Muslims. The Holy Prophet *SallAllab-o-Alaibi WA Aalibi Wasallam* gave orders for its demolition. The places of worship of the Qadianies are not mosques nor their 'Azan' (call for prayer) can be called 'Azan'.

The burial of the Qadianies in Muslim graveyards

As it is not lawful to bury the dead body of a Christian or Jew in Muslims' graveyard, in the same way it is not lawful to bury the dead body of a Qadiani in Muslims' graveyard. If the dead body of a Qadiani is buried secretly in Muslims' graveyard, it should be drawn out. (For detail can be seen 'Qadiani Murdah' in Tohfa Qadianiat)

The worldly orders concerning infidelity

Maulana Muhammad Idrees Kandhelvi (Razi Allah-o-Anho) writes down the worldly orders concerning the Qadianies and the other infidels.

1. The first condition of faith is that one should not like infidelity and the infidels. One should not have any friendly relations with them. Muslims have been prohibited from having friendly ties with the infidels. Muslim religious scholars have written books on this topic.

2. Get one's daughter married among the infidels is unlawful. It is also unlawful for man to marry an infidel lady except she belongs to the 'people of the book'.
3. An infidel cannot be a heir to a Muslim nor a Muslim can be heir to an infidel.
4. It is unlawful to participate in the funeral prayer of an infidel or to visit the grave of an infidel as the Holy Quran says:

”لا تصل على احد منهم مات ابدا ولا تقم على قبره

انهم كفروا بالله ورسوله

5. An infidel cannot participate in a Muslim's funeral prayer because funeral prayer is said to seek God's mercy while the infidel will cause God's curse.
6. Pray for forgiveness and absolution for the dead infidels is not lawful in Islam, whether they are relatives. God says in this regard:

”ما كان للنبي والذين امنوا ان يستغفروا للمشركين ولو كانوا اولى قربى..... الاية“

7. Animal slaughtered or hunted by an infidel is not lawful for a Muslim.
8. It is not lawful that an infidel be buried in Muslims' graveyard.
9. The infidels who are living in an Islamic state should not be recruited in army for 'Jihad'.
10. A tax, 'Jazya', will be levied on the non-Muslims living in an Islamic state. Hazrat Umer Farooq (Razi Allah-o-Anho) says:

”لا اكرمهم اذا اهانهم الله ولا اعزهم اذا اذلهم الله ولا ادنيهم اذا اقصاهم الله تعالى.“

“By God I will never respect the people to whom God disgraced. I will never respect the people who have been humiliated by God. I will not be close to the people about whom God ordered us not to come close to them.

Question No.4: What are the characteristics of Prophet Hood? Contrast Mirza Qadiyanies life and the characteristics of Prophet Hood and prove that there is not even a glimpse of Prophet Hood in Mirza Qadiyanies life?

Answer:

Prophet has a number of characteristics and features. In the following is the comparison of Mirza's life and these features:

1. A Prophet should be perfect in mind and even best of the minds so that he might not misunderstand the 'Revelation'. He should be the best mind of his particular time. No one can go beyond his reason. While Mirza Qadiyani could not make a difference between the right and the left shoe. (*Seeratul Mehdi, v.1, p.67, Tradition No.83*)
2. The second feature of a Prophet is that he should have sharp memory. His memory should be matchless. While Mirza Qadiyani himself says that he is 'suffering from melancholia' (*Malfozat, v.8, p.445*)

He writes to one of his followers:

“My memory is very poor. I meet a person many times even then I forget. I am so much poor in memory and remembering things that I cannot explain.” (*Maktobat, v.5 No., p.31*)

3. The third feature of Prophethood is that he should be perfect in knowledge. His knowledge should be incomparable. While Mirza Qadiyanies knowledge can be measured from this that he said that 'Safer' is the fourth month of Islam. (*Taryaqul Qaloob*, p.42; *Khazain*, v.15, p.218)
4. The fourth feature of Prophet is that he should be a man of Chastity. While Mirza Qadiani's followers say that he used to commit adultery." (*Khutba Mirza Mehmood. Akhbar Al-fazel August 31, 1938*)
 "Mirza Qadiyani used to make 'Gher Mehrum' (women who were not his relatives) women press his feet" (*Seeratul Mehdi*, v.3, p.210; *Tradition 780*)
5. The fifth feature of a Prophet is that he is just and trustworthy, while Mirza Qadiyani was a liar and untrustworthy to the core. He promised to write fifty books and received the money of fifty books but wrote only five books and said, "By writing five books I fulfilled the promise of writing fifty books because there is difference of just Zero between fifty and five." (Braheen Ahmedia, part five, p.5; Roohani Khazain, v.21, p.9)
6. Speaking the truth is the necessary feature of a Prophet. Even the people who did not believe in the Holy Prophet *SallAllab-o-Alaihi WA Aalihi Wasallam* could not help saying that he *SallAllab-o-Alaihi WA Aalihi Wasallam* was just and trustworthy and that he spoke the truth.

But Mirza Qadiani is a greater liar than Abual Hasan Kazzab. In the following are some examples:

1. It was necessary that the foretellings of the Quran and 'Ahadith' be fulfilled. The foretellings told that after his appearance the promised Christ would suffer because of the Muslim scholars and that he would be declared an

infidel and that 'Fatwah' (legal verdicts) would be issued for his murder and that he would be disgraced and that he would be thought of as Islam's enemy" (Arbaen No.3, p.20, 21)

Where are these foretelling? Quran and the 'Ahadith' are silent about such foretelling.

2. The Holy Quran and even the Torah tell that at the time of the appearance of the promised Christ there will be plague. Christ also told about it in 'Injeel' and the foretelling of prophet would not fail" (Kshti Nooh, P.a)

The copy of Sahey Bukhari that is prevalent in the sub continent comprises 1129 pages, and there are no such 'Ahadith' in this copy of Bukhari".

3. "Sahey Bukhari is the book where it is written clearly that Christ has died" (Kashti Nooh, p.87)

Which chapter or Hadith of Sahey Bukhari tells this?

4. Injeel (Bible) and the Holy Quran tell about me and my era that at that time (at the appearance of the promised Christ, Mirza) there will be lunar eclipse on the sky and plague on the earth." (Dafalbala, p.43)

No one can show that there is such a foretelling either in Bible or in Quran.

5. The fifth characteristic of a Prophet is that he should not have any heir. A Hadith Matwater says:
نحن معشر الانبياء لانورث ماتر كناه فهو صدقة
(Bukhari, v.1, p.526)

This Hadith occurs eleven times in Sahey Bukhari and many scholars have quoted this Hadith. On the other hand Mirza Qadiani was engaged in many law suits concerning property. Moreover, he had issues or heirs to his property.

6. One of the features of Prophethood is asceticism i.e. indifference to worldly pleasures. The purpose of

Prophethood is to lead people to Godliness. The man who is indulged in this world cannot do so. On the other hand, Mirza Qadiani intended to take away the wealth even of the prostitutes. (*Searatal Mehdi*, p.261, v.1)

And he gave his logic to usurp such wealth (*Aina Kamalate Islam*, p.607; *Khazain*, v.5, p.1)

In the same way Mirza Qadiani started 'trade' in dead bodies under the title "Bahishti Maqbarah" (Paradisical tomb).

The motto of Mirza's life was, 'Eat, drink and be marry', He ate much. He used meat extraordinarily. Sweet rice was his favourite. (Seeratul Mehdi, part one, pp.182, 183). Mirza Qadiani "used to send his followers to fetch wine" (Khatoot Imam Banam Ghulam p.5).

7. Another feature of Prophethood is that the Prophet should belong to a proper and superior lineage. Mirza Qadiani was Mughal. His family was well-wisher of the British Government. Mirza himself writes:

"I belong to the family that is well wisher of the (British) Government. My father, Mirza Ghulam Murtaza, was loyal in the eyes of the British. He was respected in the governor's court. Mr. Graphen has mentioned him in 'Raeesane Punjab'. In 1857 he helped the British beyond his capacity. At the time of the revolt (Independence war) he helped the British with fifty people and horses." (*Kitabal Birea*, p.4; *Roohani Khazain*, v.13, p.4)

8. Prophet is a man while Mirza Qadiani claimed that he was Mary and that he was conceived. (*Kashtie Nooh*, p.47, *Roohani Khazain*, v.19, p.50)
9. A Prophet is affable and amiable while Mirza Qadiani used to call names.
- I: "The man who is not assured of my success, proves that he is a bastard." (Anware Islam, p.30; *Khazain*, v.9, p.31)

II: "Our enemies are like swine and their women are worse than bitches"

(For detail can be seen Maulana Noor Muhammad Khan's 'Mughalazate Mirza')

Question No.5: Prove with arguments that Mirza Qadiani was an agent to the British and that he used religion as a guise. The British feared the Muslims' zest for 'Jihad'. And they wanted to root this zest out. Explain how Mirza helped the British to get their aims?

Answer:

Mirza Qadiani was planted by the British. After occupying the Sub-continent, the British got the services of Mirza Ghulam Ahmed Qadiani to efface the zest for 'Jihad' among the Muslims. His writings prove it:

1: "It is requested to the British Government to care and to pay heed to the family which has been loyal (to the British) since for the past 50 years ... our family did not hesitate even to offer their lives for the British. Even now, we are ready for this." (*Kitabul Birea*, p.350; *Roohani Khazain*, v.13, p.350)

2: "First of all, I want to inform that I belong to such a family about which the British government has long formed the opinion that our family is their well wishers.

....All these writings prove that from the very beginning my father as well as my family has been loyal to the British government." (*Majmoya Ishtaharat*, v.3, pp. 9,10)

3: From the earlier times to this age of 60 I have been doing only one important work with my tongue and pen- to

create true love for the British Government in the hearts of the Muslims... (My purpose is) to remove evil thoughts, like Jihad, from the minds of some of the simple fellows.”(Majmoya Ishtaharat, v.3, p.11)

- 4: “I turned the minds of the Muslims of British India towards true loyalty of the British government.” *(Majmoya Ishtaharat, v.3, p.11)*
- 5: “I have spent the major part of my life in the support for the British empire. I have written so much in support of the British and against ‘Jihad’ that if collected, it would fill 50 cupboards. I have spread all these books in all the Arabian countries, Egypt, Syria, Afghanistan and Rome. I have always tried that the Muslims should become true well-wishers of this empire. I have also tried to turn Muslims’ minds against the baseless traditions concerning the bloody Mehdi and the bloody Christ.” *(Teryaqal Quloob, p.15; Roohani Khazain, v.15, pp.155, 156).*
- 6: “So, not because of any pretence but because of the faith that God has created in my heart, I have spread the notion among the Muslims that they should obey the British Government whole heartedly and that the British Government is their benefactor, so they should be grateful to them otherwise they would be sinful in the court of God” *(Majmoya Ishtaharat, v.3, p.11)*
- 7: “I am speaking the truth that to have ill feelings against the benefactor can be the doings of a bastard. I have told about my faith many times that Islam has two parts: obedience towards God and obedience towards the empire which caused peace. The British government saved us from the clutches of the tyrants.....So, if we revolt against the British government we, infact, revolt against Islam, God and the Messenger *SallAllab-o-Alaihi WA Aalihi Wasallam*. *(Shahadatal Qurban, p.’Jeem, DalRoohani Khazain, v.6, pp.380,381)*

- 8: "God has decreased the intensity of 'Jihad' (Holy Wars) gradually. During the days of Moses even having faith could not save one from being killed and even the babies were murdered.

Then during the time of Muhammad *SallAllab-o-Alaihi WA Aalibi Wasallam* the murder of the old people, women and children was exempted and made unlawful. And for some nations; 'Jazia' (tax) caused their salvation. And at the time of the promised Christ (Mirza) the order for 'Jihad' was nullified" (*Arbaen No.4, p.13; Roohani Khazain, v.17, p.443*)

- 9: In a poem he says"

"Now do not think about 'Jihad'. War for the sake of religion is unlawful now. Now after the appearance of the 'Masehy', all the wars have come to an end. Now the verdicts in favour of war and 'Jihad' are of no value. Now he who wages 'Jihad' will be considered God's and the Holy Prophet's (Mirza) enemy" (*Zamema Tohfa Goledia, p.41, 42; Roohani Khazain, v.17, pp.77, 78*)

Question No.6: God fulfills the foretellings of Prophets, but none of Mirza's foretellings was fulfilled. Give three examples?

Answer:

"If it is proved that one out of my hundred foretellings was false, I will accept that I am a liar" (Hashia Arbaen No.4, p.30)

"It is impossible that the foretellings of the Prophets do not bear results"(Kashtie Nooh, p.9)

THE FIRST FORETELLING – ABOUT MIRZA'S DEATH

Mirza Qadiani foretold about his death that he would die either in Mecca or in Madina (Tazkarah, p.59, 3rd Ed.)

Not to speak of dying in Mecca or Madina, Mirza did not even visited Mecca and Madina.

"Dr. Meer Muhammad Ismael related me that the promised Christ did not perform 'Hajj', nor did him sat for 'Aitkaf' (sit for continued prayer), nor did he pay 'Zakat', nor did he have 'Tasbih' (rorary) " (*Seeratul Mehdi, Part 3.p.119*)

In the same way, it is written in Seeratul Mehdi that Mirza died of vomiting and diarrhoea and that he died in latreen (Seeratul Mehdi, part one, p.11), So his foretelling proved false.

THE SECOND FORETELLING – EARTHQUAKE AND THE BIRTH OF A CHILD

Peer Manzoor Muhammad was a special disciple of Mirza Qadiani. When Mirza came to know that his wife is pregnant, he predicted that she would bear a male child.

“There was a ‘revelation’ from God about the earthquake, that would be like the day of Judgement and that would occur very soon. And the sign for it was that the wife of Peer Manzoor Muhammad would bear a male child. That boy will serve as a sign for the earthquake and Bashirul Dola will be the name of that child.” (*Haqeeqatul Wubi; Roohani Khazain, v.22, p.103*)

But irony was that girl, instead of boy, was born. At this Mirza said that boy would be born to her in her next pregnancy. But by chance the woman died. So, his foretellings proved false and he was humiliated.

THE THIRD FORETELLING – START OF A TRAIN

While telling the signs that would appear at the time of the appearance of Imam Mehdi and the promised Christ, Mirza Qadiani foretold that within three years – train would start moving between Mecca and Madina.

“The foretelling will be fulfilled after the completion of the train for Mecca and Madina. The train will take start from Damascuss and will go to Madina. The same train will come to Mecca. I hope that the work will be over within some years and the camels, which have been carrying the pilgrims from Mecca to Madina for the 1300 years, will be of no value. There will be revolution in the journey to the Arabian countries. The work is being done rapidly and the road between Mecca and Madina may be completed within three years.....” (*Tohfa Goledia, p.103; Khazain, v.17, p.195*)

The train has not started running yet. His prediction proved false and it caused disgrace for him. The book was written in 1902, now more than hundred years have passed, but the train could not be started.

THE FOURTH FORETELLING – THE GOOD NEWS ABOUT GHULAM HALEEM

Mirza Qadiani called his fourth son, Mubarik Ahmed, the promised reformer and having long life. He said about him that 'it seems as if God has descended from the sky'. But he died in his childhood. When the objection was raised he concocted new 'Revelations' to pacify his disciples. He received a 'Revelation':

نحن معشر الانبياء لانورث ماتر كناه فهو صدقة (Al-Bushra v.2, p.134)

"We give you 'the good tiding of an affable son.'" After a month, he told about another 'Revelation':

انا نبشرك بغلام حلیم ينزل منزل المبارک.

"you have fathered a son (that child will be born in future). We give you the good news of an affable son. He will resemble Mubarik Ahmed." (Al-Bushra, v.2, p.136)

After some days there was another 'Revelation'.

"سأهب لك غلاماً زكياً. رب هب لي ذرية طيبة. انا نبشرك بغلام
اسمه يحيى."

"I give you the good tiding of a pious son. My God! Grant me pious children. I give you the happy news of a son. His name will be Yahya." (Al-Bushra, v.2, p.136)

These 'revelations' tell about a chase son, who will resemble and will be in place of Mubarik Ahmed. But no son was born to his wife afterwards. So, all the foretellings proved false. On the other hand God grants miracles to prophets. But none of 'the predictions of Mirza Qadiani proved true.'

Question No.7: Explain the contradictory claims of Mirza Qadiani concerning Muhammedy Begum's marriage. Also prove that there is no contradiction in a Prophet's sayings or books but Mirza's writings are full of contradictions. Give at least three examples?

Answer:

Muhammedy Begum:

Muhammedy Begum was the daughter of Mirza Qadiani's cousin. She was not quite young. Mirza Qadiani wanted to marry her forcefully. By chance Mirza Ahmed Baig needed to get the signature of Mirza Qadiani on a deed. He asked for the signature. Mirza Qadiani seized the opportunity and said to him that he would make signature after 'Istakharah' (prayer for dream serving as augury). After some days Mirza Ahmed Baig asked again for the signature. At this Mirza Qadiani said that he would sign only if he gave his daughter to him (Mirza Qadiani) as a wife. He even made threats:

"God has 'revealed' me that I should beg the hand of Ahmed Baig's elder daughter. First he should make you his son in law so that he may get light from you. Say him that you (Mirza) have received the order (from God) for making the deed of gift (of land) to him, for which he is desirous. He will be given more hand and many other favours will be made with him. All this will happen if you marry your daughter with me. This is the agreement between you and me. If you agree, I will also accept your demand. If you do not agree to it then beware because God has told me that if another man marries her, it will not be good sign for her as well as for you." (Aina Kamalate Islam; Khazain, v.5: pp.272-273)

The threat had a negative affect and Mirza Ahmed Baig and his family refused to give him her hand. Mirza wrote letters, published pamphlets, made predictions and even requested and supplicated, but of no avail. Muhammady Begum was married to Mirza Sultan Ahmed.

Mirza Qadiani made many predictions about Muhammady Begum. "God has foretold about my opponent relatives and as a sign he revealed that if Ahmed Baig did not give his elder daughter to me, he would die within or even before three years and the man who married her would die after two and half years of marriage and ultimately that women (Muhammady Begum) would become one of his wives." (*Ishtahar February 20, 1886; Tableeghe Risalat, v.1, p.61*)

He foretells further :

"There is not one but six claims in this prediction, first that I shall be alive by the time of the marriage, second, the girl's father will remain alive by the time of the marriage, third, after the marriage the father of the girl will die within three years, fourth, her husband will die within two and half years of marriage, fifth, the girl will remain alive unless Mirza marries her, sixth, at last after becoming widow she will break all social customs and will marry him in spite of the opposition of the family" (*Aina Kamalat Islam, Roohani Khazain, v.5, p.325*)

There are a number of claims and predictions in 'Anjam Atham' and 'Tazkarah'. But none of his predictions came to be true. Muhammedy Begum's husband lived for 40 years even after Mirza's death. He died in 1948. Muhammedy Begum died in 1966. Her life was a proof of Mirza's lies and falsehood.

In short, God disgraced him through his own predictions. Now this is sufficient to prove the wickedness and falsehood of Mirza Qadiani.

THE STAND OF MIRZA'S FOLLOWERS

Mirza Qadiani died in 1908 and he could not marry her. At this the Qadianies say that the marriage will take place in

heaven. When it was argued that Muhammedy Begum died as a Muslim and so, as Mirza said, she would go to hell, the Qadianies said that it was Mirza's ambiguous foretelling. Perhaps the Qadianies do not know that foretelling of a Prophet is God's promise, which is fulfilled.

CONTRADICTIONS OF MIRZA

A prophet does not say anything from his own self. Whatever he tells or speaks, it is the will of God. That is why a prophet's saying or book is free of contradictions. If there is contradiction, it means that it is not from God, but from his own mind. In the following are some of the examples of his contradictions:

- 1: "When Mirza Sahib was asked that he had made claims of Prophethood in 'Fatehy Islam', he replied that he did not claim of Prophethood, but of 'Muhadeseet'." (*Azala Awham, part one. P.221-222; Roohani Khazain, v.3, p.320*)

But on another place he writes:

"If the man who receives the hidden news from God is not prophet, then by which name he should be called. If you say that such a man should be called 'Muhedis', (one who narrates traditions or the scholars of traditions) I find that the word does not stand for telling the hidden news" (*Aik Ghaliti Ka Azala, p.5, Roohani Khazain, v.18, p.209*)

- 2: "If one claims of Prophethood after Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam*, he is a liar and infidel in my view. I believe that the 'Revelation' started with Adam and came to an end with Hazrat Muhammad *SallAllah-o-Alaihi WA Aalihi Wasallam*. (*Majmoya Ashtaharat, v.1, p.230*)

But in 'Malfozat' he gives the opinion: "We (I) claim that we are Prophet and Messenger"(Malfozat, v.10, p.127)

- 3: "It is true that Christ died in his mother land, Galel. But it is not true that life came to the body after its burial."
(*Azala Oham*, p.472; *Khazain*, v.3, p.353)

While he writes in 'Sat Bachan' that:

"And Christ left his country and as has been stated that he died in Kashmir and his grave is also in Kashmir" (*Sat Bachan*, p.164; *Khazain*, v.10, p.307)

- 4: "I just claimed of being like (Christ) and I do not claim that there will be no other 'Maseel' (like Christ) except me. But I am of the view that in the coming time there will be 10000 'Maseel' (People who will be like Christ)
(*Azala Oham*, p.199; *Khazain*, v.3, p.1'97)

On the other hand, he writes again that:

"If the Quran has not called me with the name of 'son of Mary', I am a liar." (Tohfatul Nadwah, p.5; *Khazain*, v.19, p.98)

- 5: "At this no one should doubt that I have preferred myself to Christ....." (*Taryaqal Qaloob*, p.157; *Khazain*, v.15, p.481)

And contrary to this view he writes: "God sent the promised Christ, who is greater in his excellence than the previous Christ in this Ummah." (*Haqeeqatul Wubi*, p.148; *Khazain*, v.18, p.233)

Mirza Qadiani spent his energies to prove that Christ had a natural death. Neither Quran, nor Hadith, nor any geographical reference prove his view point. Inspite of it he said that Christ's grave is in Kashmir. He writes :

"The clear arguments prove that Christ's grave lies in Sri Nagar, Kashmir..... He fled from the Jew's country and came to Afghanistan. For long time, he lived in Kohe

Nouman and ultimately he came to Kashmir, where he died at the age of one hundred and twenty.

His tomb is in 'Muhallah Khan Yar', Sri Nagar. (*Sitarae Qasaria*, p.12, 13)

But at another place he writes: "The interesting thing is that Christ's grave is in Syria also." (Itmamal Rujatah, p.19)

Then to support his view he presents a letter of Molvi Muhammad Saeed Trablisy. He himself translated the letter "Christ's grave lies in Quds" (Itmamal Hujatah, p.22)

The contradictions in Mirza Qadiani's account prove that whatever he says is not from God.

Question No.8: How do the Mirzais interpret the Ayah?

”لو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين“

Nullify their point of view. Moreover, how they interpret “هل شققت قلبه”? In the same way what they say about Hazrat Abu Mehzora's (Razi Allah-o-Anho) saying 'Azan'. Explain and reject their thesis?

Answer:

”لو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين“

The Qadianies say that if Mirza Qadiani had been mischievous against God, he would have been killed within 23 years and his jugular vein would have been cut by God, because the Holy Prophet lived for 23 years after becoming Prophet. And the matter is concerned with his life of this world.

Reply No.1:

The context of the Ayah reveals that God's this saying is not a rule. It is being said only to the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam*. It was said so because the Bible says: "If the coming Prophet says something false from his own self or makes false claim of Prophethood, he will be killed soon." Bible says"

"I will bring among them.....a Prophet that will be like you. He (Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*) will speak what I will say him to speak to the people. Then wherever will not listen to him, (Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*, I will take him to account, but if a Prophet says what I have not said him to say, instead he speaks from his own mind, or he invokes other gods, he will be killed." (Old Testament, p.184, Kitab Istashna)

Reply No.2:

Suppose the rule is accepted, even then the rule will be for the true Prophets and not for the false Prophets. The rule will not be a hindrance concerning the time to be given to false Prophets. Pharoah, Namrood, Baha Ullah Irani, etc. claimed divinity and Prophethood, but they were given much time.

Reply No.3:

Mirza Qadiani is a liar in the lights of his own argument. Mirza Qadiani claimed Prophethood in 1901; his claim is controvercial because his believers were divided into two groups. The Lahori group does not consider him a Prophet. In his own mind, he thinks that his claim is above board. The Qadiani group accepts him as a Prophet. The group is of the opinion that Mirza Qadiani died in 1908. So, it proves that Mirza died of cholera, before the completion of 23 years. It proves that his claim was false.

Reply of “هلا شقت قبله”

“Hazrat Usama (Razi Allah-o-Anho) went before the Holy Prophet *SallAllah-o-Alaibi WA Aalihi Wasallam* and said, “I faced an infidel during war when he was in the range of my sword, he resited ‘Kalemah’. In spite of this, I killed him”. At this the Holy Prophet *SallAllah-o-Alaibi WA Aalihi Wasallam* said, “I *SallAllah-o-Alaibi WA Aalihi Wasallam* am not responsible for this act”. Hazrat Usama (Razi Allah-o-Anho) said, “O Prophet *SallAllah-o-Alaibi WA Aalihi Wasallam*, he recited the ‘Kalemah’ because he wanted to escape from being killed.” Then the Holy Prophet *SallAllah-o-Alaibi WA Aalihi Wasallam* said, “هلا شقت قبله” (Have you seen his heart after splitting it?)

The Qadianies refer to the tradition and argue that of a person recites 'Kalemah' apparently, he should be trusted. The reply to this argument is that of a person, about whom we do not know well, has something objectionable that may be inclined towards infidelity, care should be made in charging him of infidelity. Maximum effort should be made not to declare him as an infidel. Qadianies are in the wrong when they argue from this tradition because hundreds of writings prove his (Mirza Qadiani's) infidelity. Moreover, he himself means blasphemous meaning. His writings explain his infidelity. So, there will be consensus of Muslim opinion in charging him of infidelity.

THE COPY OF AZAN BY HAZRAT ABU MAHZARAH (Razi Allah-o-Anho)

While Hazrat Abu Mahzarah (Razi Allah-o-Anho) was not young and he was playing. He had not accepted Islam by that time. When Hazrat Bilal (Razi Allah-o-Anho) started calling for prayer (Azan), Hazrat Abu Mahzarah (Razi Allah-o-Anho) started copying him. At this Hazrat Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam* called at him and asked him to say 'Azan', when he reached at "أشهد أن محمد رسول الله", he stopped. At the Holy Prophet's *SallAllah-o-Alaihi WA Aalibi Wasallam* pursuation, he said those words also. The Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* pressed his hand on his chest and prayed for him. As a result, he began loving the Holy Prophet *SallAllah-o-Alaihi WA Aalibi Wasallam* and became Muslim. From this tradition, the Qadianies take the argument that Hazrat Abu Mehzarah (Razi Allah-o-Anho) said 'Azan' while he was non-Muslim. They say that if they are non-Muslims, even then they should be allowed to say 'Azan'.

Reply:

‘Azan’ is the sign of the Muslims. Non-Muslim can be allowed to adopt this sign. If the non-Muslims are allowed to adopt Muslims’ signs, Islam will become a play thing. In the whole history of Islam, no non-Muslim has ever called the Muslims for prayer. The day when Hazrat Abu Mahzarah (Razi Allah-o-Anho) copied Hazrat Bilal’s (Razi Allah-o-Anho) ‘Azan’, it was Hazrat Bilal (Razi Allah-o-Anho) who was calling for prayer.

Question No.9: Prove that Mirza Qadiani was immoral and abusive and had bad character. He used abusive language for his opponents. He was blasphemous against Prophets, especially against Christ. Prove.

Answer:

Mirza Ghulam Ahmed Qadiani was born in 1839 or 1840. His father, Mirza Ghulam Murtaza, lived in Basti Qadian, Tehsil Batala and District Gurdaspur (India). The British Planted and developed him to divide the Muslims and to declare ‘Jihad’ unholy. He was so immoral that he used abusive language on trivial matters. He used to call his opponents bastards, the issue of the prostitute, infidels, etc. He himself writes in his books:

- A- and he who is not sure of our success is bastard and that he is not a lawful son of his father. (*Anwarul Islam*, p.30; *Roohani Khazain*, v.9, p.31)
- B- “My opponents have been called Christians, Jews and atheists” (*Nazolul Maseby*, p.4, *Roohani Khazain* v.5, p.382)

C- "Every Muslim loves to see my books and takes benefit from their knowledge and affirms my preaching and accepts it. Only the issue of the prostitutes have not affirmed me (my teachings). (*Aina-e-Kamalat Islam*, pp 547-548, *Roohani Khazain*, v.14, p.53)

D- "Our opponents are like pigs and their woman are like bitch" (*Najmul Huda*, p.53, *Roohani Khazain*, v.14, p.53)

"And I have been given a glad tiding that the person who becomes your enemy and appears you, will got to Hell" (*Tazkarah*, p.168, second print).

F- "God has revealed me that the person, to whom my preaching and message reach and even then he does not accept me, is not a Muslim. (*Tazkarah*, p.600, second print)

He used abusive language not just for the common Muslims but also for the Prophets. In the following are certain examples:

A- "I myself believe that there has been no Prophet in the world who never made an error in his judgement (Ijtehad). (*Haqeeqatul Wuhi*, p.135, *Khazain*, v.22, p.573).

B- "God is revealing so much signs for me that if 'these had appeared in the time of Noh Alaih-i-Salam, those people would not have drowned.' (*Haqeeqatul Wuhi*, p.137; *Khazain*, v.22, p.575).

C- "So the Yousaf of this Ummah, i.e. the humble (Mirza Ghulam Ahmad) is greater than the Israeli Yousaf, because in spite of making prayer the humble was not sent to prison, while Yousaf, the son of Jacob, was sent to prison." (*Brabeen Ahmedia*, v.5, p.99; *Khazain*, v.21, p.99)

He is worse in his blasphemy against Christ. He writes:

- A- "He (Christ) was in the habit of calling names and using abusive language. He became furious at trivial things. He had no self-control. But for me, it is not lamentable..... It should be remembered that to some extent he was in the habit of telling lies." (*Hashia Anjam Atham, p.5 Roohani Khazain, v.11, p.289*)
- B- "It is shameful that he (Christ) stole from the Jews' book, 'Talmud' and made and shevit as his own teaching" (*Hashia Anjam Atham, p.6; Roohani Khazain, v.11, p.290*)
- C- "His family is also very pure and chaste. Three of his paternal grand mothers and three maternal grand mothers were prostitutes. Their blood is running in his veins, but perhaps it was a precondition for becoming god. He was inclined towards prostitutes because he had the blood of prostitutes in his veins. A pious man cannot allow a young prostitute to touch him....." (*Khazain, v.11, p.29*)
- D- "Wine causes much loss to the people of the West. (They were addicted to it) because Christ used to drink owing to some disease or it was his old habit." (*Kashtie Noob Hashia, p.73; Khazain, v.19, p.71*)
- E- "God sent the promised Christ from this Ummah who is greater than the previous Christ in his glory. And He named the second Christ Ghulam Ahmad. (*Dafe Albala, p.13; Khazain, v.18, p.233*)
- F- In a verse he says "Do not talk about the son of Mary, Ghulam Ahmad is better than he" (*Dafe Albala, p.20, Roohani, Khazain, v.18, p.240*)

- G- The person who was fond of taking wine ('Khatoot Imam banam Ghulam', p.5) and to whom strange (نامحرم) women used to press, is using abusive language against Christ. (*Seeratul Mehdi, v.3, p.210*)
- H- He took opium in medicine (*Tazkara, p.761*)
- I- In the same way he had the visions of naked women in dreams. (*Tazkara, p.199, third print*).

That is why the Lahori group, which does not consider him a Prophet, has charged him of adultery. (Alfazel Qadian, v.26, No.200, August 31, 1938).

The man having such a bad character is claiming of being a prophet and even Muhammad *SallAllah-o-Alaihi WA Aalibi Wasallam*. Can there be a greater tyranny and sin than this? No one could understand the infidelity of the Qadianies better than Hazrat Maulana Anwar Shah Kashmiri (Razi Allah-o-Anho). He said that Mirza Qadiani was greater infidel than that of Pharaoh and Homan. It is our duty to be safe and to save the whole Ummah from this mischief. May we get Divine Help for it.

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